



THE
MISSION FIELD

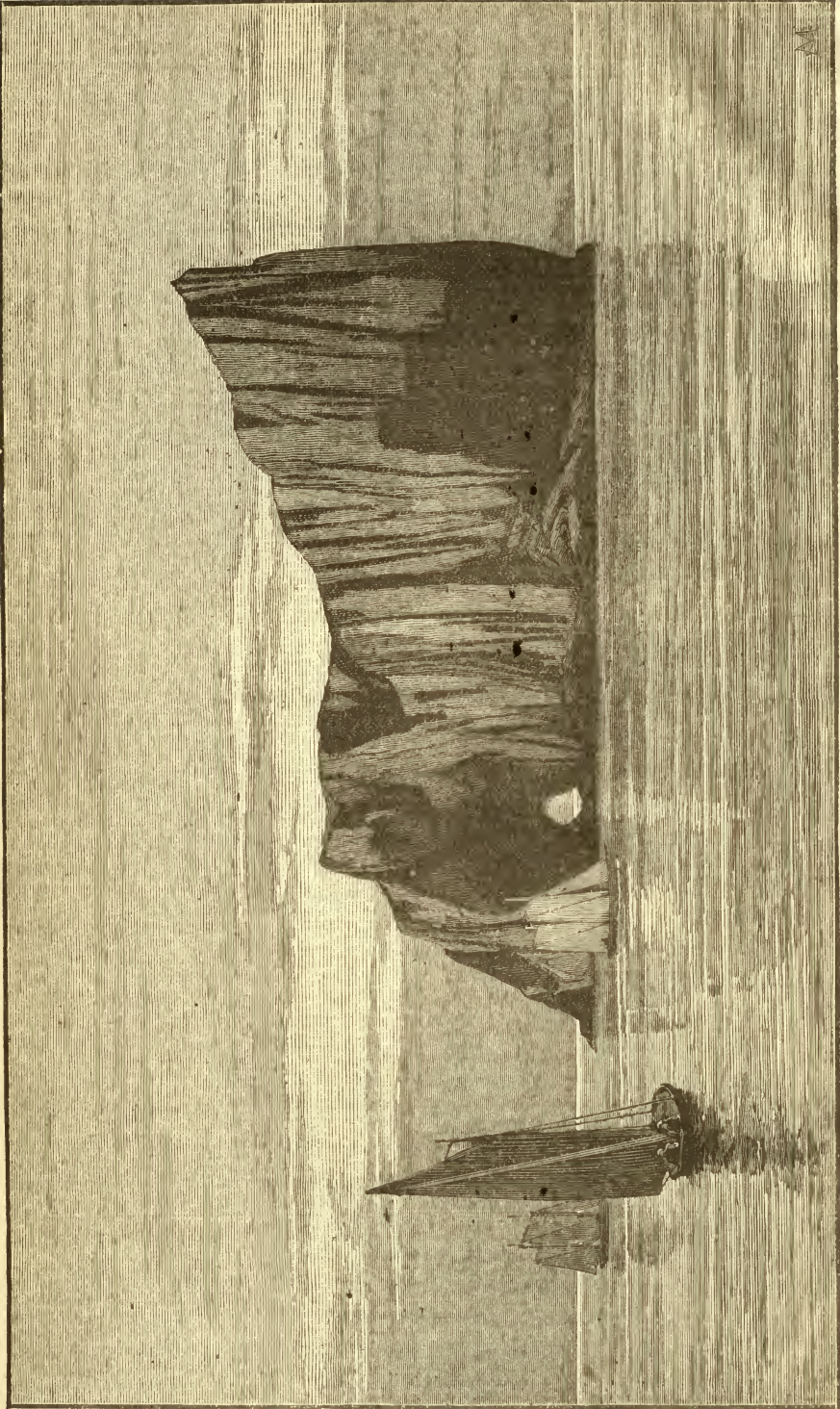
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1885

SOCIETY
FOR THE PROPAGATION OF THE GOSPEL
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THE ROCK PERCÉ, GASPÉ (see page 147).

THE MISSION FIELD.

A MONTHLY RECORD

OF THE PROCEEDINGS OF THE

Society for the Propagation of the Gospel,

AT HOME AND ABROAD.

WITH THIRTY ILLUSTRATIONS.



A FIJIAN WARRIOR.

30
1885.

LONDON:

G. BELL & SONS, 4 & 5, YORK STREET, COVENT GARDEN,

AND ALL BOOKSELLERS.

ILLUSTRATIONS.

	PAGE
THE ROCK PERCÉ, GASPÉ (<i>see page 147</i>)	<i>Frontispiece.</i>
A FIJIAN WARRIOR	<i>Title-page.</i>
COLON CHURCH, PANAMA	10
COLON FROM THE SEA	11
GATUN VILLAGE, PANAMA	13
HEATHEN KAFFIRS	19
EMMANUEL COLLEGE, PRINCE ALBERT	37
LOG-HOUSE IN NORTH-WEST CANADA	42
THE NORTH-WEST IN WINTER	43
VALLEY OF THE QU'APPELLE RIVER	44
SHIBA TEMPLE, TOKIO	67
JUMNA MUSJID, DELHI	76
KRAAL IN KAFFRARIA	115
RIVER KEI, KAFFRARIA	117
BASUTO HERDSMAN	145
BASUTO WOMAN	146
FERRY OVER THE ASSINIBOINE RIVER	182
HORSES SWIMMING THE SASKATCHEWAN	183
INTERIOR OF THE MEMORIAL CHURCH, NORFOLK ISLAND	210
MISSION CHAPEL, TOKIO	213
THE GOVERNOR'S BUNGALOW, PORT BLAIR	230
THE BAY, PORT BLAIR, ANDAMAN ISLANDS	232
YALE, BRITISH COLUMBIA	274
BRIDGE ON THE CANADIAN PACIFIC RAILWAY	276
JAPANESE WORKWOMAN	306
JAPANESE DAIMIO	307
VIEW ON SOURIS RIVER	326
SOURIS RIVER, WITH UNDULATING PRAIRIE	327
A CROSSING, SOURIS RIVER	331
THE PARSONAGE HUT, UMTATA	366

8119



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

JANUARY 1, 1885.

THE HILL TRIBES OF BURMA.

REPORT OF THE REV. WORDSWORTH E. JONES, OF THE KAREN MISSION, TOUNGOO, IN THE DIOCESE OF RANGOON.—THE IMPORTANCE OF THE NEW WORK AMONG THE SGAU KARENS.—THE DESIRE FOR TEACHERS.—DEVELOPMENT OF NATIVE CONGREGATIONS.—EDUCATION.—TRAINING NATIVE PASTORS AND CATECHISTS.—THE PRINTING PRESS.



N writing an account of the work done during the past year, I propose to divide it under the following heads:—

- I. Direct Missionary work to the heathen.
- II. Development and improvement of native congregations.
- III. Education.
- IV. Training of a native pastorate and native catechists.
- V. Printing press and publications.
- VI. Needs.

Under the first heading, viz., *Direct Missionary Work*, I have to report that a much stronger feeling of affection towards the Church is apparent among the people than has hitherto been

shown, which has given rise to a much greater Missionary spirit amongst them. This, however, is only confined to their own immediate neighbourhood, and I am afraid it will be a long time before we can induce men—unless paid a regular salary—to leave their native hills on the east of Toungoo to take up work amongst the Sgau Karen tribes of the Yoma range; all of whom, with the exception of about four villages, are still without the truths of the Gospel. Those Sgau Karens who joined us about three years ago are remaining true to the faith, and in their intercourse with other villages, do what they can to induce their neighbours to become Christians; but we do not see our way at present to educate any of these Sgau Christians to become teachers to their own tribe, as they are very fearful of the town and none can be persuaded to stay here, so attached are they to their own native wilds. So that all the catechists necessary for extending the work in this direction must be obtained from the eastern or watershed range among the Pakoo and Bway tribes, and these, as I have said before, cannot be persuaded to take up work in that direction unless they receive some remuneration. This is chiefly on account of the different style of living, and especially of cooking the curry—the native herbs obtainable on the different hills vary very much; and further, the converts always expect that a catechist shall be given them for nothing, and gradually they are trained to understand that they ought to assist in maintaining him, and are willing to do so when they come to appreciate the benefits of Christian teaching which at first they are by no means ready to do.

The western Yomas are about sixty miles west of Toungoo, so that a Pakoo Karen sent as a Missionary from the Pakoo district to work among the Sgaus on the Yoma range would be about 100 miles away from his native country, as he chooses to call that piece of land cultivated by his clan. So that there is some spirit of self-denial among them, and further, they are willing to go and work among the Sgaus on a monthly salary of less than that which a coolie gets, which says a great deal for them.

I wish very much to increase the staff of catechists on the

Western Yomas ; and, as it is a field which we opened three years ago only, and there are many villages hoping to receive catechists from us now, I would suggest that a separate grant be set apart for it. It is sure to increase with men and money and repay work bestowed upon it. And if I might venture to suggest, I would urge the expediency of attacking this range of hills from both sides, and for the extension of the work among these Karens, starting a Mission at Thayet Myoh or Prome. Our four villages on the Yoma range lie on the direct road to Prome, and are in the charge of the Rev. Shway Gnyo, a Karen deacon, for the present. Among the Manai Pwah Karens, a tribe lying between Toungoo and Shwaygyeen, Mr. Hackney has been working for the last six months, and has succeeded in opening a Mission station at Kaupoloh, a very large village, but split up into several smaller communities, each of which have to be for the present treated individually, though at no distant period we hope to get the whole village together in one single community. The work in this direction, *i.e.* south-east of Toungoo, is thus growing, and, we hope, points hopefully to that future when a sister Mission may be opened at Shwaygyeen and may work up northwards to assist us at Toungoo. The next point of the compass where Missionary effort is being pushed is due east of Toungoo, where we have two districts or parishes both hopefully working for this object under the charge respectively of Rev. Tarynah and Rev. Martway. The native pastorate of the former extends from Borglay to the foot of Mount Nat Young ; he is trying very vigorously to gain the Saukee tribe of Karens to Christianity, and has been very successful among those who are living in the village of Thelepwah, and this year has had quite a large number of baptisms. Martway's district is situated somewhat to the north of Tarynah's, but he, too, is pushing to the east, and has been able to open two new Mission stations among the Prah Karens, and has sent two young men who were in our school to act as elementary school teachers, and to conduct service there. In his report on this part of his work, he says : "I find my district very much increased by Missionary labour, but I find a very great difficulty with the old

villages that came over with Mrs. Mason, and am hoping that I may be released from having charge of them, and, that at some future time some strong young man may be appointed who will be able to do better than I have done, and should this be entertained, as I trust it will, I shall then be able to devote my entire energies to the Prah Karens, who are all well disposed to our Church." As a temporary measure, I hope to take over charge of those villages which Martway expresses a difficulty about, and, thus arranged, Martway would be available for work further east towards the frontier, among the people to whom he is desirous to devote his whole energies. In the Kannie district no effort has been made towards Missionary progress, but the death of the able head catechist, Mootee, who was training for holy orders, and would have been ordained this year with two others, has thrown back much of the work in this district or parish, notwithstanding the great exertions of Temeh, the schoolmaster and sub-deacon, who is occupying the post of temporary charge (the only fit candidate for deacon's orders) with great credit, and deserves all praise for the admirable way he is carrying on the work. I am now writing to the chief commissioner through the deputy-commissioner to ask that he may be made a marriage registrar as Mootee was, and I feel that this district wants one badly. In the Ko Oon district Shway Beh is in charge as head catechist, and was accepted by the Bishop for deacon's orders. He has been very zealous this year and had quite a number of candidates ready for baptism upon my visiting his district in April and May last. They had been carefully prepared, and I believe were thoroughly persuaded in their belief, and from their demeanour I should judge were earnestly accepting Christ as their Saviour and Lord. It was a blessed privilege to me to baptise them, and a more solemn set of baptismal services I have never held. *Laus Deo!*

Shway Beh has opened a new station at Teleperlee, and we hope to be able to have the opportunity of receiving many others into Christ's fold during the coming year. May God grant us both the means and the power, as well as the opportunity of thus extending His kingdom.

II. *Development and Improvement of Native Congregations.*—

The improvement of Christian congregations is the Missionary's hardest work, and, strange to say, this is what is most expected by outsiders. A native, of whatever tribe he may be, if he becomes a Christian, is expected, even by unscrupulous Europeans, to be perfect; but when an Apostle has to tell of weeping for backsliders, and of dread for Judaisers and immorality among his Corinthian converts, and many instances of converts not being satisfactory; we Missionaries in modern times cannot expect to build up this native ten-year-old Church without our share of sorrow and pain, at want of progress in development, slowness on the part of the people to help themselves, cases of misconduct, and even crime among church members; all these have to be dealt with promptly but lovingly. I have this year to report a hopeful decrease in the sin of intemperance among the people, though it has still to be fought against; this is due to the formation of new branches of the Church of England Temperance Society among the natives; I am trying to get a branch formed in every village. I have drawn up a set of rules based on those of the C.E.T.S., but adapted to Karens, and have every hope of pushing it more vigorously after the rains are over. I am glad to tell of greater reverence at Divine service, and in many districts of a more careful and, I hope, more worthy reception of the Holy Communion.

The formation of small committees in each village, and of larger committees for each circle or parish has been successfully carried out, though the suggestion of communicants voting with voting papers or tickets had to be abandoned entirely, and the usual mode of show of hands adopted. The next move will be to draw up definite instructions as to what these committees are to do; as in some instances difficulties might arise as to their powers, and in the hands of one or two pushing men, somewhat ambitious, as Karens are preëminently, might be fraught with difficulties. I hope shortly to submit to the Bishop for approval some suggestions as to the work the committees are to do, defining what power they have and have not, and I hope that this, if definitely arranged, may prevent any mistakes.

When the committees were elected, I gave them my advice as to what they were to do and what was expected of them, and now I am thankful to report that, so far, they have been working well, and render great assistance to the catechists, especially as regards the schools and obtaining the annual statistics, &c., &c., with the exception of Martway's district, a district that is in this way the most backward. Another item that calls for congratulation is the desire on the part of some of the better congregations to have more permanent and better arranged chapels of wood in place of bamboo, which I have already intimated in a previous report. And further, a greater desire to have the services better rendered instanced in many villages by the selection of the best singers to form a choir; and by the expressed desire of many to learn music theoretically. In response to this latter, I am now publishing in the *Pole Star*, a series of lessons from Curwen's book, in Tonic Sol Fa, to form the basis of musical instruction for the hill schools, and eventually we hope to train one or two of our boys thoroughly in music, and thus lead the way to better church singing. On the other hand, I have to report that there has been for years a growing tendency to be absent from the daily services, and to be present at the Sunday services only, which is much to be deprecated, but it is to be hoped that the newly-appointed committees will, and I have every reason to believe they will, take up this matter and try and remedy it.

III. *Education. Town Schools.*—(A) *Anglo-Vernacular School.* This school trains up to the Middle School standard, and has been doing good work in the cause of education among the Burmese and natives of India in the town, and has fully passed one pupil for the Middle examination this year, four others passed in all except one subject. The missionary character of the school has been kept up this year, and I can report one baptism among the pupils. (B) *Karen Vernacular School.* This year we have seventy pupils in this school, and it is making very fair progress under the charge of Darkeh, the Karen head-master. Colonel Hughes, our deputy commissioner, paid a visit to our schools and expressed himself well satisfied

at what he saw, and seemed especially pleased at the way the Karens of the Vernacular School read Burmese. This latter school is a boarding-school, and Christians only are admitted. We hope to have a much larger grant for the school this year at the examination, so as to carry on the school more successfully. In this school, besides the ordinary Scripture teaching, from 9 A.M. to 10 A.M., there are classes held for confirmation candidates on Saturday afternoons, and Sunday school is held every Sunday afternoon for an hour, from 3 P.M. to 4 P.M. Singing classes are held every evening after service, and on Saturday mornings I take two classes in singing from note, besides the ordinary choir practice for the Sunday services. A friend who was present at one of our services seemed very pleased with the singing, and was surprised the Karens could sing so well. (C) *Girls' School*.—We have just made another step in the right direction and opened a Karen Girls' School. We have started this year with nine girls, this is a small number, and it is to be accounted for by the great timidity of the Karens; but next year will no doubt see a much greater improvement in the number on the rolls. Karens never take to anything at first, and like to know all about it, and are very long in comprehending anything that is beneficial to them. (D) *Hill and Jungle Schools*.—Another addition to our Missionary organisation has been the opening of central schools in various districts, with some fairly trained masters. It is encouraging to feel that out of eight schools started since February last, seven are working steadily on.

IV. *The Training of Catechists*.—After careful consideration of this subject, I felt it our bounden duty to try and train catechists to fill up our new Mission stations, as they increase very rapidly, and especially is it so at the present time, when Missionary effort on the part of the people themselves is being brought into play, and five new Mission stations have been opened during the year; and there is a hopeful prospect of fresh ones being added to the number at no distant period. The training of young men for catechists, therefore, I felt ought seriously to occupy our attention, and after some thought upon the subject, I

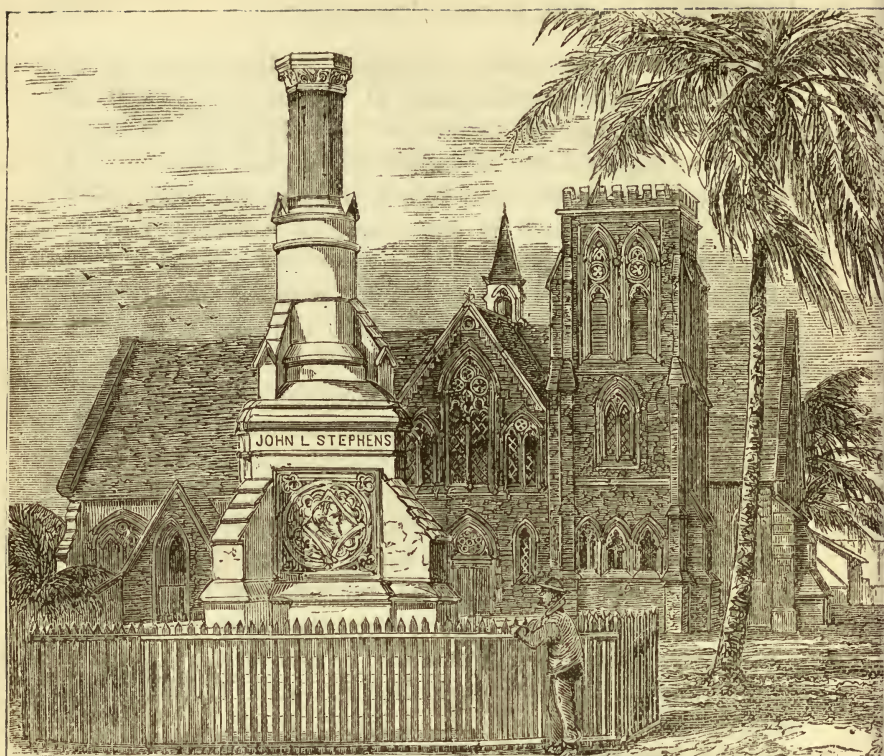
decided to write and lay the whole matter before the Bishop, and his Lordship acceded to my request, and agreed to apply for ten scholarships for ten young men, four in Rangoon and six at Toungoo. I received seven of them on S. Peter's Day, and two more were received on S. James's Day after a short probation. These young men will be trained during the rains chiefly in theology, but attention will also be given to higher arithmetic, Burmese, and geography, and we hope that in a few years they may be able to take creditable places among our staff of catechists. Four hours a day is devoted to Church history, pastoral theology, Prayer Book and Scripture, Old and New Testaments; it is hoped that they may be able to be of assistance to the native clergy during their vacations, and it is intended that they shall take up any work that they may be called upon to do and go wherever they may be sent. The best among these young men we hope to send for further training to Rangoon, which will entitle them when their training is over, to be placed, if deemed fit, among the first grade of catechists, into whose hands the more difficult or more important villages will be placed.

V. *Printing Press and Publications.*—During the year the following works have been published at the Mission Press:—(1) The Book of Common Prayer in Sgau Karen; (2) Parts of the Book of Common Prayer and Holy Communion in Bway Karen; (3) First Karen Reading Book, arranged for jungle schools. We hope to be able to bring out a new addition to Karen Hymn Book before Christmas, and a Karen-Burmese Reading Book to assist Karens in reading and pronouncing Burmese, we hope to have in hand shortly. The Karen monthly newspaper, the *Pole Star*, is successful as an instrument in teaching the people.

VI. *Needs.*—(1) We have still Rs. 1,300 to pay before our buildings (still requiring Rs. 1,000 to complete them properly) are free from debt; thus for this object Rs. 2,300 or about £200 is required. (2) The half payment of the native pastorate. The native Christians subscribe the other half. At present we have four

clergymen, and their number will shortly, we hope, be increased by a fifth. Thus five clergymen at Rs. 300 a year will be Rs. 1,500, and half of this comes from the native offerings, besides which, we desire to endow one or two parishes, and thus relieve the general fund from a heavy annual drain. The S.P.G. promises grants to meet what is collected for the endowment of pastorates, and we have now started a fund for this object. This will not interfere with the people's contributing to their pastor's salary, as they will still be expected to contribute half. (3) We are sadly in need of good premises for carrying on our Girls' School, the present establishment we have on lease only. The Government of India is ready to pay half of the cost of building, if a similar amount can be provided by the Missionaries. About Rs. 10,000, or £900, will be required for this, and half of this, £450, must come from other sources. (4) We wish to build a small church in the town of Toungoo for the use of the scholars (the present practice of having daily service in the schoolroom is far from satisfactory). This church would also be used by the Christians in the town of Toungoo both Burmese and Tamils; there would be five services on Sunday and two services daily in it, all of which have to be conducted at present in the schoolroom. We hope to arrange this little church with a kind of atrium or open ambulatory where lectures may be given to any who may have resort thither; and thus make it a Missionary centre.





COLON CHURCH, PANAMA.

THE PANAMA CANAL.

THE FIRST SIX MONTHS' WORK.

IN the year 1883 the Society had the religious aspect of the construction of the Panama Canal brought under its notice by the Bishop of Jamaica. Thousands of British subjects are engaged in connection with the works, where there was no one to minister to them. As far as Episcopal supervision is concerned, the Northern end of the Canal (*i.e.* that approached from the east) would look to the Bishop of Jamaica, and the Southern to the Bishop of the Falkland Islands.

The Society, in view of this sudden need for spiritual ministrations, resolved to assist the Bishop of Jamaica in the

work he has undertaken by a new annual grant of £200 towards the payment of a chaplain.

This grant was for the year 1884, and in making the grants for 1885 the Society has continued it.

In November 1883 the Bishop sent to Colon the Rev. E. B. Key, the Rev. S. Kerr, and a catechist. The first-named clergyman was sent temporarily to organise the work, and shortly afterwards returned to Jamaica.

Two of our illustrations show the pretty church at Colon, the principal place of operations. It is here that the northern end of the canal is to enter the Caribbean Sea, and this, therefore, is the first point on the Atlantic side. The church was built several years ago, and is now most useful, for the returns, which we print below, show an average attend-



COLON, PANAMA.

ance of five hundred persons on Sundays. Our third illustration is a view of a place called Gatun, where Mr. Kerr has already held service twice, and in the neighbourhood of which it appears likely that there will be much more for him to do. It is a view in which the habitations and the scenery are characteristic of its locality, as is the view from the sea of the general aspect of the town of Colon.

Mr. Kerr's report on his first half-year's work states that

"There are over 15,000 Jamaicans and others from St. Lucia, St. Thomas, Barbados, Martinique, and other colonies, besides Europeans and Americans, labouring on the different sections of the Canal Company, numbers of whom are either communicants or followers of the Church of England; but many are labouring so far apart that it is difficult to reach them all by visits. We have, nevertheless, thus far been able to make regular visits, at intervals, to the different sections named in my statistics. I have recently received solicitations from Paraiso, Emperado, Tavanillo, and Bogio, to give regular visits at these sections, but have not been able to make arrangements for doing so.

"Last week, while jumping on the train at Gatun, a gentleman came up and told me that he had one hundred men under his direction, about three miles from the train station, and they were preparing a small place for divine service, of which he will inform me when completed. I hope to hear from him shortly."

In addition to the services held by the catechist, Mr. Kerr gives the following statement of his own work during the six months:—

Sections.	No. of Public Services.		Average Attendance on Public Worship.		No. of Communicants.	No. of Non-Communicants.	No. of Candidates for Confirmation.	Baptisms.	Marriages.	Burials.
	Sunday Services	Weekly Services	Sunday.	Weekly.						
Colon	46	38	500		59	121	14	23	3	6
Monkey Hill	32	22	180	30	14	27	11	4	1	2
Gatun .....	...	2	...	90	...	...	...	...	...	...
Culebra .....	...	20	...	250	...	...	...	...	...	...
Bas Obispo	23	3	160	30	...	52	...	...	...	...
Matachin	8	1	120	45	...	8	...	...	...	7
Gorgona	11	20	100	30	...	1	...	...	...	1
Panama	12	25	290	50	20	67	...	6	2	3
Total	182	131	1,350	560	93	276	25	33	6	19

The amount of money raised by offertories, subscriptions, &c., at the several Missions during the same period is \$1338.50.

The record of the average attendance on public worship, as well as the other figures, show how urgently a chaplain was needed. Certainly the Society's grant would seem to be well spent in helping to provide for these members of the Church of England. It would have been matter for grave reproach had they been left uncared for.

The Society may well take this case as an example — though on a rather small scale — of the elasticity of its system. It is worth noting how advantageous a thing it is for the Church to have such an organisation, ready (so far as means are placed at its disposal) to

render assistance in work in all parts of the world, as needs arise.



GATUN VILLAGE CHAGRES RIVER, PANAMA.





EDUCATION OF THE CHILDREN OF MISSIONARIES.

BY THE REV. J. FREWEN MOOR, M.A., VICAR OF AMPFIELD,
HANTS.



It is the opinion of many persons that Missionaries ought to be altogether free from domestic cares, in order that they may give all their attention, and all their strength, to the great work of their lives. Unmarried men only, in the idea of some, are fitted to "endure" such "hardness" as to render them capable of carrying on properly the arduous labours of Mission life. But there are other people who look upon a wife as almost a necessary companion for a Missionary. Such persons feel that it is not good for a man to be alone in his toils: he needs, they say, all the comfort that he can get: the cheering influence of a good wife is an absolute necessity to him, for the due performance of his work. And it is further maintained that the pattern of Christian domestic life is very helpful towards turning the heathen from the degraded state in which they live, without the sanctifying influence of holy matrimony.

The truth lies between these two notions. We want Christian brotherhoods; we want the bachelor Missionary to give himself entirely to the great work to which he has been called, with no distracting care for wife or family. But we want also the married man, whose wife is not only a bright example of a "godly matron," but who is also of great practical use in the Mission station—ministering to the varied wants of the women, helping in the education of children, and showing the lustre of female grace and virtue to those around her.

There is, however, this great difficulty which besets the married Missionary—How is his family to be educated?

All parents know the pressing anxieties which they must have as soon as the question of education enters their homes.

But our Missionaries—we send them out, with means barely sufficient for their support, to far-off lands where the necessaries of life are often very dear. They toil under a burning sun, or in the chilly regions of the north. Africa, India, Newfoundland, North America, are regions to which many of them must go as well as to the more genial climate of Australasia.

If they are married and have families, how are their dear children to be educated? Surely the anxieties of parents are tenfold intensified when there is a compulsory separation from their children; and to Missionaries generally there must be this separation. There are, indeed, many excellent schools in some of our colonies; but even in these cases there is often a difficulty as to the expenses of education. In very many of the stations to which we send our Missionaries there are no suitable schools within a reasonable reach; and in not a few of our Missions the climate is altogether unsuited for children of Europeans—in fact, is *deadly* for them.

But further, it is often the case that some of our best and ablest Missionaries have been cut off by the hand of death in the midst of their labours, without having had the power of making any provision for their families.

Even when suitable schools have been found for children of Missionaries, it is needful that their holidays should be provided for. It is not good—even in cases in which it may be possible—for children to spend their holidays at school; mind and body alike require occasional change of air and scene.

The above considerations have weighed heavily on the minds of some of the members of S.P.G., and remedies have been sought, and to some extent obtained.

In 1877 a pressing case was brought before the members of the Society at a monthly meeting. One of its Missionaries was drowned while passing, in the course of his duty, from one island to another in the diocese of Nassau. He left behind him a widow and two little boys, totally unprovided for. A private individual made a contribution towards the maintenance for a time of the widow and orphans; the Society supplemented

his donation with a grant. Upon this the bereaved family returned to England.

But it was felt by some who heard the sad tale that there ought to be a regular provision for cases like this, and that the provision should be sufficient to help in the education of all the children of Missionaries who, from their position and circumstances, needed such help.

A small special committee was formed to consider this matter, and it soon resulted in the formation of the "MISSIONARIES' CHILDREN EDUCATION FUND."

An honorary secretary was appointed for this special fund, whose duty it has been not only to bring before the special committee all applications for help in the education of children of Missionaries, but also to be the means of communication between those generous persons engaged in education who offer to educate children of Missionaries freely, or on reduced terms, and the Missionaries needing education for their children; and to afford advice and assistance generally to Missionaries with respect to suitable schools, and further to make arrangements (as far as practicable) in regard to holiday homes for the children requiring them.

This work has, to a great extent, prospered, and is prospering. But it needs much increased assistance to render it more effective, and to enable it to become permanent.

Since the formation of the fund, upwards of £800 have been paid (in various amounts) towards the education of Missionaries' children, several of them being orphans. About twenty-five families and thirty-six children have benefited by this assistance.

Holiday homes have been given to a large number of children, many of them belonging to C.M.S. Missionaries, as well as those of S.P.G. And in several instances this boon has been extended to students of various Missionary colleges.

By this means not only have Missionaries been largely helped and comforted, but also a Missionary spirit has been propagated in the holiday homes, as well as in the schools in which the children have been placed.

Very grateful letters have been received from Missionaries in various parts of the world for the assistance afforded to them

through this fund, and the educational agency (so to speak) connected with it.

It is hoped that as the benefits of the fund in helping on the work of Foreign and Colonial Missions become more known, all those who take interest in these Missions will endeavour to afford some assistance to the fund.

It is suggested that a little addition to the usual subscription to S.P.G. might be made by nearly every subscriber at the time of paying their subscriptions, for this special object. It is hoped also that there may be some further offers of homes for the holidays, from persons having abundant means and large houses.

If sufficient help is given to this fund, it may in time set the General Fund of S.P.G. entirely free from any claim upon it for the support of children of Missionaries. Then those who wish to give only for the Missionary cause may be assured that none of their money will be spent upon the education of children; and those who feel special interest in Missionaries themselves and their families, may take comfort in helping them through this particular channel.

It is much to be desired that the sum of money now invested belonging to this fund, which now amounts only to £483 6s. 8d. (yielding £14 10s. a year) may soon be raised to at least a thousand pounds, and that the annual subscriptions, which now amount to considerably under £100, may be raised to at least five hundred.

All subscriptions and donations to this fund may be paid through the office of S.P.G., or they may be sent to the Rev. J. Frewen Moor (Ampfield Vicarage, near Romney), who continues to receive contributions, however small, and endeavours to assist Missionaries in the selection of schools for their children, and in finding homes for them in the holidays; who also will be thankful for any offers of holiday homes, or of free or assisted education for the children of Missionaries.





ST. JOHN'S, KAFFRARIA.

REPORT OF THE ST. ALBAN'S MISSION BY THE REV. HENRY WATERS, DATED SEPT. 30TH, 1884.—COMPLETION OF THE NEW CHURCH.—WORK OF THE NATIVE AGENTS.—NOTES ON THE SEVERAL OUT-STATIONS.—THE HOPE OF THE FINGOES.

OUR new church (72 × 18), built of burnt brick, and roof of corrugated iron, was finished last year. Both the European and Christian natives have attended the Sunday services very well, but I am sorry to say the red Kaffirs have fallen off in their attendance. This is owing to beer parties, but I hope in a few months, when corn is not so plentiful, they will again attend our services. Some of the red women, who used to be regular attendants, have been stopped by their husbands, fearing they may give up heathen customs and become Christians. Ten days ago a native woman living five miles off ran here for protection. It appears she annoyed her husband, so to punish her, he made her paint herself with ochre. I sent for the husband, and asked for an explanation. He said he was very sorry, and hoped his wife would forgive him. On an average about two hundred natives attend the Sunday service, and about fifteen Europeans. We had a harvest thanksgiving in July; every person living on the station gave either mealies or Kaffir corn. The east end of our church was decorated with Kaffir corn, and looked very nice. We also had a harvest thanksgiving at two of the out-stations, where the chiefs and people have given very well.

Twenty of the Christian women have been relaying our church floor; it has taken them five days to do it, and of course they will not be paid for it. It is surprising how level and nice it is.

Moses Naker, the native catechist, has built himself a good brick house, and has also inclosed his wheat lands. Now that there is an assistant teacher here, I hope Moses Naker will be of more

use to me at the out-stations. We have eight preachers, who visit the heathen kraals on Sundays, and also are of great use to me on the station. Our school is well attended by both boys and girls; four of the first-class boys are at present at school at St. Mark's, and I hope they will some day be of use to us in the Mission field. One of them is head of the first class at St. Mark's, and another first in the second class. The sewing



HEATHEN KAFFIRS.

class is satisfactory, and is held twice a week; many of the children who could not thread a needle eighteen months ago are now good sewers.

At the Sunday school there is a very fair attendance. If I had some coloured Bible pictures, they would not only be useful for Sunday school, but also at the red Kaffir

kraals. The teachers have asked me in future to hold their quarterly meetings in Fingoland; I hope when our new church at Dondo's is finished, to hold our meetings there, as St. Stephen's is so very central. These teachers' meetings do a very great deal of good—it is a real working branch of the Society for Propagating the Gospel. It is impossible to restrain enthusiasm, as one after another rises to tell of Christ among the heathen. I am longing for the boxes of clothing so kindly sent by the Ladies' Association, which will be here in a few days. What should we do without this great help? In these times of general want of money, help of any kind is more than ever valuable.

Five miles east of St. Alban's is my first out-station, on the Umgwali River, in the centre of a large heathen population. The Christians living here are looked after by a preacher from St. Alban's, who holds Sunday services for them. The communicants, numbering seven, come here once a month for Holy Communion. I began a school here last year; unfortunately we have lost the Government grant through bad attendance. However, the school is being kept up by a native girl trained by Mrs. Waters, about sixteen children attending. As usual, the red Kaffirs are suspicious of us, but I hope before long not only to persuade them to send their children to school, but come themselves to church. A Fingo Christian is building a shop for himself; he is a very industrious man, and will, I doubt not, do well. A native shoemaker is also living here, who now and then gets a little work. I must now leave Tembuland Proper and go into Emigrant Tembuland and Fingoland, which lie west of St. Alban's.

QITRI.—The teacher here, named Matthew, built himself a good stone dwelling-house last year; he gave up his house as a schoolroom. He was offered a situation and promised £60 a year; this he refused, as he preferred teaching for £20 a year. I am sorry to say, owing to the red Tembus not sending their children to school, we have lost the Government grant; the Christian children now attend a school two miles off.

NGWARE.—Here the work is very encouraging; the school is attended by over thirty children, and I hope double this number

will attend next year. The headman has built a school hut, and pays half the teacher's salary; he is very anxious to build a stone church, and have a good teacher. At present we have no money, and so must have patience. The Resident Magistrate, C. J. Levey, Esq., is pushing on education among the Tembus, and is of great help to the Missionaries.

ST. BARTS, LOWER NEORA.—Here there are a number of Christians from Eringubell's old country; the school hut has been built partly by these people. Their school has a Government grant. Their Missionary built their church where they formerly lived, and seems to have done far too much for them, as they have an idea they should have a great deal done for them by the Missionary. They have been most unfortunate with their cattle and crops—in fact, have lost all their mealies and corn.

DAMAN'S LOCATION.—This out-station among the Fingoes is growing very rapidly; the Christian adults now number forty, and are looked after by a preacher from St. Thomas's. Although they have also lost their crops and cattle, they are determined to build themselves a church. At present they hold their services in a hut.

ST. THOMAS'S, KWABABA.—Here one finds on every side signs of progress, lands inclosed by sod walls, good square buildings containing two or three rooms, large stone kraals, and good fruit and wheat lands. The stone church built by these people two years ago, and paid for by themselves, they now wish to enlarge. They have come forward like men, and have promised to support their teacher entirely, and also pay half their preacher's salary. They have bought a bell and a clock. About two hundred native Christians live here. The Fingo tribes are our great hope; through the exertions made by Missionaries they have been freed from slavery—a state in which they had to wear clothing made from grass. It is through the zeal of Christian Missionaries that they are now a great people, and many of them are beginning to feel that it is their bounden duty to support Missionaries.

GGOGGORU.—The Fingo Christians here finished their stone church two months ago, which they intend paying for them-

selves. I have helped them with door and windows. Sixty Christians live here. I will write more about this station next quarter.

XUUSE.—Here there are about seventy Christians, but very badly off. The headman has made them a present of a very nice hut for services. As the Wesleyan school is near at hand, the children are able to attend school. These people will keep up their services, but will have to walk to Ggoggoru, a distance of five miles. This is a new out-station, and I hope before many years will be as flourishing as St. Thomas's.

ST. STEPHEN'S (DONDO'S LOCATION).—A very nice stone church is being built here (in the centre of the Hlubi tribe, and will also be very central for the Europeans), and will probably be finished some time in October. This building will cost £150. The Europeans and natives will, I hope, subscribe £100, and I fear will not give more, as trade is very dull just now. Besides this, we shall require about £30 for the fitting up of the interior of the church, and shall be very thankful for any help. We are also in want of a bell, and a large church Bible and Prayer Book. An English service is held here once a month; on an average about fifteen Europeans attend—when the church is finished I hope to have double. At present we hold the services in a Kaffir hut, which only holds half the native congregation; there are about sixty communicants here. I heard some time ago (at St. Stephen's) that a heathen man who had a Christian family forced his three daughters to give up Christianity and go back to Red Clay, as he said they were getting old, and would never marry if they continued Christians. Strange to say, these girls had not gone back to Red Clay more than one month before they were taken ill, and all died.





Notes of the Month.

WE would renew the request in our last number, and ask *all* our readers to second the efforts which have been made on a rather large scale to increase the circulation of this Magazine. It is of course desirable that as many new subscribers as possible should begin the Magazine at the New Year.

IT is not too much to say that the great need of the Missionary cause is increased Missionary zeal at home. Opportunities and openings are found in plenty abroad, but the Church at home scarcely finds sufficient means to supply crying needs, to maintain existing work, or to prevent successes from being thrown away.

AS we said last month, sympathy, prayers, and material help cannot be expected without knowledge. The more people know of what the Society is doing, the more heartily they will surely help it. May we not therefore earnestly ask our friends to bring this means of spreading information under the notice of as many people as they can? Specimen copies will gladly be sent on application.

THE Church in India has met with a great loss by the death of the Rev. Charles Egbert Kennet, D.D., Principal of the Theological College, Sullivan's Gardens, Madras. Dr. Kennet, who was a Student of Bishop's College, Calcutta, was ordained in Madras in 1851. He was appointed in 1878 Principal of the Society's College at Sullivan's Gardens, where

his learning and perseverance soon bore fruit, which in recent years has been specially manifested by the Students becoming Candidates in the English Universities' Preliminary Examination for Holy Orders. The successes which they have achieved, and the high level of their attainments generally, have been remarkable, and have received cordial recognition at the hands of the examiners. For instance, in the year 1883 Professor Westcott wrote praising the work of all the Sullivan's Gardens Candidates, and said that one of them was among the first few of the whole 123 men. He asked that his congratulations might be transmitted to Dr. Kennet, and expressed his conviction that the Principal's labour was evidently bearing permanent fruit.

Dr. Kennet was author of many important books, bearing on Missions, Church Order, and the Pastoral Office. Through these, and still more through the native clergy, whom he has taught and trained so well, the memory of his life's work will be long retained and honoured.

FRRIENDS in many parts of the country will be interested in hearing that the Rev. J. B. Gribble sailed from Gravesend on December 4th for Australia, to return to his wonderful work at Warangesda, which he described in the *Mission Field* for July.

CORENTYN River, Berbice, gives its name to the Indian Mission which is under the Rev. C. D. Dance. Mr. Dance describes a visit to an out-station at Orealla, and in doing so mentions an instance of the spirit in which the Indian converts treat the Mission work:—

“Our Mission boat, which was in a dilapidated and perilous state, was patched and strengthened to enable me to undertake the trip. Mr. Farrier, the catechist, sent for a boat-builder from Georgetown, who came up and is now engaged in building a new and substantial boat; he is to be paid \$120 for his labour. The crooks are of Mora hardwood, and the planking of silverballi. The whole expense will devolve on the Indians of the Orealla Mission. They are cutting and squaring timber to meet the expenses. We have six silverballi timbers at Plantation Eliza and Mary, to be sawn up into boards.”

REPORTING at Michaelmas on the Mission of St. Paul's, in the diocese of Zululand, the Rev. S. M. Samuelson says :—

“God has now safely brought us through this quarter. I have had much to do, in order to put my poor houses into a decent state from the damage they had taken by the Sutu party.

“When Mr. Swinney was here on July 23rd, and had seen the state of his house at Kwa'Magwaza, he told me that I might go up and take from his ruined house anything I could make use of. Consequently I started in my waggon on August 5th, and arrived at Kwa'Magwaza in the evening. Here I found an impi from the Imkanhla, who used threatening language, so I left again the next day.

“I shall not attempt to describe the painful destruction I saw there, but I succeeded in picking up in Swinney's house eight church seats and a prayer-desk. These I have put into my schoolroom, and also made an altar-table, so it looks now quite church-like.

“I had to send many times over into the Reserve to call my Christians and catechumens back. They were afraid to return, hearing all sorts of rumours over there. At length most of them returned on August 28th—about ten are still left behind—so we have had regularly Divine services and a small school since that time. Small parties of the Sutu impi have called on me very often since my return, but always treated me most friendly. I have of course had to be very careful, so as not to side with any party.

“Sometimes it has seemed as if the fighting was coming unpleasantly near to the station. Thus on September 7th it was well known that Usibebu and his people, having been driven out of his own country by the Sutu and Boers, was encamped about ten miles from the station, and the Sutu were coming down to attack him. Fortunately for this part of the country, Usibebu and his people crossed into the Reserve, and got a place to live on.”

SWAZILAND does not appear to have suffered much from the disturbance in the neighbouring districts. At any rate, the Rev. Joel Jackson was able to write :—

“Whilst things have been in such a terrible state in Zululand, we have enjoyed peace and quiet in these parts. The Amaswazi have been asked more than once to take part in the Zulu struggle, but have refused to join either party. We have been quite secure, and have had nothing to fear. The king and chief men are always kind to me, and no one tries to give the least trouble. I often think of my neighbours, and wish they could feel as safe as myself ; but their belief in witchcraft makes them to be in constant fear. In the first place, they live in fear of witches who may at any time, as they think, send them sickness and death. And in

the next place, they are in constant dread lest they themselves should be charged with being witches, and thus be killed at any time."

A horrible example of the effect of this superstition follows:—

"The king has been in great trouble lately. One of his wives died, and another was sick for some time. The witch doctors were consulted as usual, and one of his chief wives was fixed upon as the culprit who had caused the sickness. She and her father's house were all destroyed, and most of them mutilated in a manner too horrible to be related."

It is among a people with such practices that the Mission is working and gradually increasing.

IN the November *Mission Field* the Rev. W. H. Bray gave a most valuable account of his visit to the Assam Mission.

The Rev. S. Endle, the head of that Mission, has since sent an interesting report of his work, describing his methods and the circumstances much as Mr. Bray has done. We do not therefore print it in full, but the following description of the beginning of a Theological Class, and of the ends which it is hoped to fulfil, is of too great interest to be omitted:—

"One of the great needs of the Mission hitherto has been a want of properly-trained native assistants. Some attempt has been made to supply this want during the past twelve months by the establishment of a theological class at Tezpoore, where regular and systematic instruction in Christian doctrine is given day by day. Only three pupils attend this class at present, but I hope to add to their number materially during the coming year; and when such candidates are properly trained, to station them two and two at suitable points on the Bhutan frontier, where they will do what they can to bring home the truths of Christianity to the minds and hearts of their countrymen. The pupils of this class have during the past year read carefully with me, in Assamese, portions of the Book of Common Prayer, with Scriptural proof, *e.g.* the morning and evening service, the collects, part of the catechism, Bible history (Old and New Testaments), Church history, and with special teaching on the parables which offer a groundwork and form of teaching (figurative) particularly adapted to the capacity and mental teaching of those to whom they will be sent to minister. I look with some hopefulness to the work of this theological class, for from among the more promising of its pupils we may perhaps be able hereafter to select promising candidates to supply what is THE great want of our Missions—an earnest, self-denying, native ministry."

ON St. Michael's Day it has been the custom for two or three years past at Herschel Mission, in the diocese of Grahamstown, for the Christians from the whole Mission to assemble at the home-station. The Rev. S. W. Cox thus describes the scene last Michaelmas:—

“They assembled on Sunday, the 28th, when eighteen persons were admitted into the Church by holy baptism—fifteen adults and three children. A procession was formed at our pretty new church, which wended its way to the font in the bed of the rivulet which flows past the Mission. On the bank stands a large wooden cross, given by Bishop Merriman after his last visit in 1881, when he witnessed a baptism of some adults in this font. The catechumens knelt one by one, and water was poured over the head of each. The bitterly cold weather did not allow of immersion. The procession again returned to the church, singing as before.

“The Holy Communion was celebrated at 11.30, when there were fifty-seven communicants, thirty communicating for the first time.”

There are seventy communicants in the Mission, which is now just six years old. Since the opening of the Mission there have been 195 baptisms, of whom sixty-eight were baptised during the first nine months of 1884.

AT Beaconsfield, in the diocese of Bloemfontein, a great plague has broken out, and the general work of the Mission has suffered, though it has offered the Church an opportunity for useful work. It was still raging at Michaelmas, when Canon Gaul wrote, and says that it is

“Called by most medical men small-pox, but by one or two equally eminent men is said to be an acute form of pemphigus. Whatever it may be, it is most loathsome, and has carried off (even in these high and healthy latitudes) some 25 per cent. of those attacked. At present we have two lazarettos. In the one some 250 natives are housed and watched over by a staff of white and coloured men under a medical officer, and at the other the numbers have varied from 40—150, white and coloured. Here we have been able to secure the services of two of our Church nurses, working in connection with the Diocesan Sisterhood. One of them, Miss Sutton, is from Croydon, and the other, Miss Davis, is from St. Peter's, Vauxhall. A third worker, Miss Madden (of Dublin), had to be recalled through ill-health. The devotion, courage, and brightness of these faithful servants of Christ deserves mention. I should like also to say that many others from the hospital volunteered to go to this uninviting sphere, but we had to decline, as the hospital staff must be kept up. The clergy have gone out

regularly for ministrations, and we may thank God that in this Valley of the Shadow of Death many a one has been helped, and the Church has stood between the dead and the living in her intercessory office."

IN the November *Mission Field* we printed an interesting letter from the Rev. A. G. S. Gibson, of the diocese of St. John's, Kaffraria. We are now glad to hear from him of the completion of the church, which he spoke of at the central station of Ncolosi. It holds easily 200 people, and could in an emergency accommodate a hundred more:—

"The church was opened on September 7th, at 8.30 A.M. In spite of the early hour, some 200 people were present, almost all being Christian natives. The procession comprised all the preachers of this district, twelve in number, two or three friends, and three clergy, besides the Bishop. After the singing of two psalms (in addition to the processional hymn), Bishop Key offered up special prayers by the altar and the font, then declaring the building open, to the glory of God and in memory of St. Cuthbert, for public worship, in the Name of the Trinity. Choral communion service was then proceeded with, the sermon being preached by the Coadjutor-Bishop, between sixty and seventy communicating. The few white people in the neighbourhood (about fifteen in all) were present."

ON October 18th, 1884, the beautiful new Chapel of Trinity College, Toronto, was consecrated by the Bishop of Toronto, the Bishops of Ontario and Niagara and a large number of clergy taking part in the service.

Its erection is largely due at the present time to the generous gift of \$10,000 by Messrs. J. and E. Henderson, of Toronto, and their family.

"It is situated on the terrace, a little south of the south-eastern corner of the old buildings, and connected with them by a covered way or cloister leading into the ante-chapel or porch. Above this is a gallery for strangers. The extreme length of the whole is 103 feet, by a width of 40 feet. The style of architecture is 'late decorated.' Outside it is plain, but solid and heavy, the inside being of red brick, with flat-cut stone bands. The ante-chapel is separated from the chapel by a hardwood screen, which will be provided with carved gates. The roof is open-timbered with carved corbels, that over the sanctuary being of a domical form in plaster, the intention being eventually to decorate it. The sanctuary floor will be laid in tiles upon brick vaulting, but only a part of them are down at present. The sanctuary steps are of polished Queenstown limestone, and those to the altar, which is seven steps above the floor, being of black Arnprior marble. The sedilia and credence-table are of carved Ohio stone, with marble shafts and bases, and carved caps. The reredos will be of Bath

stone, with marble shafts. The sanctuary apex has nine windows, those now in being only temporary. It is hoped that these, of rolled cathedral glass, will be presented, the subjects of all having been chosen. The central one has already been given, as a memorial of Bishop Strachan. The main portion of the building has six windows. The organ, costing \$1,150, which is an offering from the resident undergraduates and graduates, is in a chamber on the south side, the pipes appearing under two arches. It is a fine instrument of two manuals, built by Lye and Sons. The present seats and stalls are only temporary, the intention being to have all of an elaborate character in carved wood."

The sermon was preached by the Bishop of Ontario. A large assemblage, including the Lieutenant-Governor, were present at the service, and at the luncheon which took place in the afternoon. Speeches were made expressive of warm attachment and respect for this great college, and of the remarkable progress which it has made under the able headship of Provost Body.

IN remitting the amount of the collections made in the diocese of Christ Church, New Zealand, during the year, to the Society, the Bishop refers to the "Cathedral Union," by the rules of which provision is made for the care of immigrants and strangers on their first arrival. The Bishop alludes to the importance of furnishing emigrants with commendatory letters.

STATISTICS of the Chota Nagpore Mission for the year ending at Michaelmas have just been received from the Rev. J. C. Whitley. They are worthy of being noticed with thankful appreciation. In this one Mission, work is carried on in more than four hundred villages, spread over an area of some 1,600 square miles; and there are no less than 12,482 baptised Christians, of whom 5,985 are communicants. The work during the past twelve months may be judged of by the following figures: 1,137 persons were confirmed, 472 children of Christians and 268 converts were baptised, while at the end of the year, 477 unbaptised persons were under Christian instruction. Figures are of course not the only guide, and work of the best character may be going on where the numbers of the converts are small. But in the Chota Nagpore Mission largeness is accompanied by genuine thoroughness. Such a fact as the existence of this

Mission, with its numerous congregations of 12,482 people, raised to the standard of Christian life from the condition of almost the lowest race in India, is in itself a witness of the power of Christianity, and a vindication of Missionary effort.

ON November 10th the Bishop of British Guiana completed a visitation to the Mission stations in the Potaro and Upper Demerara rivers.

It was no ordinary expedition the Bishop undertook, and many of his intimate friends were apprehensive lest the fatigues of the long tedious journeys against the rapid current of the Essequibo by day, and the unavoidable exposure, in sleeping in a hammock, slung wherever most convenient, at night, would tell upon a constitution, hardy and powerful, it is true, but feeling the weight of more than seventy years.

"At the Potaro Mission, the Indians welcomed him most cordially, and he was intensely gratified to find all the surroundings in every way so promising for the development of a large and important station. On the Curiebrong, which flows into the Potaro, there is room for a station, and probably one will be opened in due course; but the most central spot, and the most convenient to the greatest number of Indians in the Potaro district, is the station to which the Bishop's visit was paid. After a week spent amongst the people, baptising, confirming, and administering Holy Communion, the Bishop and his party turned their boats' heads towards the mouth of the Potaro, and at a spot on the right bank of the Essequibo, a short distance below the juncture of the Potaro, they landed to make the journey overland to the Demerara.

"The walk is about fifteen miles long, up hill, down dale, amongst stumps of trees, over fallen branches and other obstacles; but fatiguing although it must have been, even to the younger members of the party, the Bishop accomplished it as if it was nothing extraordinary. Once in the Demerara, he was amongst places and faces quite familiar to him on his many visitations, and, calling at one station after another, fulfilling his episcopal labours, he gradually made his journey back to Georgetown."

Next month we propose to print a full account of this most interesting expedition.

AT the Rupertsland Provincial Synod in August, 1883, which decreed the erection of the See of Assiniboia, resolutions were also passed as to the desirability of forming two other dioceses in the province, and the formation of one by which the huge diocese of Athabasca should be divided was

definitely agreed upon. The arrangements have been completed, and the Rev. R. Young, C.M.S. Missionary at Red River, was consecrated Bishop of the Southern portion of Athabasca at St. John's Cathedral, Winnipeg, on October 18th. His See is to be styled "Athabasca," while Bishop Bompas, hitherto called Bishop of Athabasca, is to take a new title for his northern diocese.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, December 19th, at 2 P.M., the Rev. Berdmore Compton in the Chair. There were also present F. Calvert, Esq., Q.C., and the Master of the Charterhouse, Vice-President, and forty-six other Members of the Society.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to November 30th :—

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

January—Nov., 1884.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND	30,385	7,790	3,780	41,955	82,955
SPECIAL FUNDS	12,834	—	5,785	18,619	21,663
TOTALS	43,219	7,790	9,565	60,574	104,623

B.—Comparative Amount of Receipts for the General Fund at the end of November in five consecutive years.

	1880.	1881.	1882.	1883.	1884.
Subscriptions, Donations, and Collec- tions	£30 646	£32,400	£35,017	£32,847	£30,385
Legacies	9,105	4,912	4,546	6,703	7,790
Dividends, Rents, &c.	3,827	3,682	3,658	3,535	3,780
TOTALS	43,578	40,994	43,221	43,085	41,955

3. It was announced that the Standing Committee would propose at the meeting in January, for re-election in February, General Tremenhare, C.B., and the Hon. and Rev. E. C. Glyn, and for election H. W. Saunders, Esq., Q.C., C. M. Clode, Esq., C. Churchill, Esq., Archdeacon Gifford, and the Rev. J. W. Ayre.

4. On the recommendation of the Board of Examiners and the Standing Committee, the Rev. John Robert Edwards, B.A., of Jesus College, Oxford, was accepted for Missionary work in the diocese of Maritzburg, the Rev. Alfred Taylor for Missionary work in the diocese of Quebec, Mr. W. T. E. Saywell for work in the diocese of Guiana, and Mr. Alfred John Reid, Mr.

Frederick William Samwell, and Mr. Thomas James Stiles, Students of St. Augustine's College, Canterbury, for Missionary work in the dioceses of Fredericton, Adelaide, and Ontario, respectively.

5. On behalf of the Right Hon. J. G. Hubbard, notice was given by J. W. B. Riddell, Esq., of the following resolution proposed to be moved at the meeting in January :—

(1) "That the success of the Missionary work of the Church of England must greatly depend upon the co-operation of the S.P.G. as effecting economy in administration, and attracting confidence and support by the evidence of harmony in principle and action.

(2) "That Special Funds, instituted through personal interest in particular agencies or fields of Missionary labour, ought to be cordially encouraged as largely increasing the aggregate means devoted to evangelisation.

(3) "That the S.P.G., having in 1882 closed the accounts of 156 Special Funds, the Board are of opinion that the Society should no longer delay to welcome back to the shelter and assistance which it can afford, every Special Missionary Fund of adequate importance and legitimate purpose, and undertake the transmission of the Funds entrusted to it upon the distinct stipulation that the recipients shall furnish clear and complete statements of the application of the Funds for the satisfaction of the Society and of the donors.

(4) "That this meeting regrets that the Executive of the S.P.G. should have made no advance towards remedying the inconvenience caused by their rejection of important Missionary Funds, driven by their exclusion to form a "Central Agency for Foreign Missions," and it especially laments that officials of the Society should have, in their comments on Special Funds, deprecated their existence, and have censured those who supported them."

6. The Lord Bishop of Riverina addressed the Society.

7. All the candidates proposed at the meeting in October were elected into the Corporation. The following were proposed for election at the meeting in February :—

The Rev. Canon Edward Hawkins, Llandaff; Rev. James H. Welsh, D.D., St. Stephen's Rectory, Dublin; Rev. Robert Walsh, Malahide, Co. Dublin; Rev. Canon Alfred Hamilton, Taney, Dundrum, Co. Dublin; Ven. F. C. Hamilton, St. Michael's, Limerick; Rev. F. B. Mollan, Kilmoganny, Callan, Co. Kilkenny; Rev. Chancellor W. A. Hayes, Dromore; Very Rev. T. Bunbury, The Deanery, Limerick; Rev. H. W. Lett, Moyntags, Lurgan; Ven. H. Stewart, Seapatrik, Bambridge, Co. Down; Rev. E. B. Ryan, Ballyculter, Strangford, Co. Down; Rev. J. L. M. Scott, Portaferry, Co. Down; Rev. B. Moffett, Carrickmacross, Co. Monaghan; Rev. H. Collings, Camden Lodge, Bowes Park, Wood Green; Rev. C. Dyson, Barlow, Chesterfield; Rev. C. B. Ward, St James', Glossop; Rev. J. O. Knowles, Glossop; Rev. C. R. Molineux, St. James', Derby; Rev. H. W. Carson, Bray, Co. Dublin; George Schoales, Esq., Bray, Co. Dublin; Rev. H. B. Carter, Cookstown, Co. Tyrone; Rev. A. G. Ryder, D.D., St. Mary's, Donnybrook, Dublin; Rev. W. S. Large, Pelham Lodge, Bray, Co. Dublin; Rev. F. Drummond Hay, Rolleston, Newark; Rev. R. D. Harries, Hareby, Lincoln; Rev. H. Fiennes Clinton, Cromwell, Newark; Rev. J. R. Drake, Sutton-upon-Trent, Newark; William Huskinson, Esq., Epperstone, Nottingham; Rev. W. H. Lowder, St. George's, Hyde, Manchester; Rev. Lewis Richards, Dungannon, Co. Tyrone; Rev. C. L. Garnett, Stewartstown, Co. Tyrone; Rev. B. N. White, Spunner, Loughgall, Armagh; Rev. J. J. Jackson, Ballinderry, Moneymore, Co. Tyrone; Rev. Benj. Wade, Mullaghmore, Castle Caulfield, Co. Tyrone; Rev. L. Robert Flood, Merrow, Guildford; Rev. F. C. Alderson, Holdenby, Northampton; Wilfrid S. De Winter, Esq., Brecon Old Bank, Haverfordwest; Rev. G. F. Hocter, Maghull, Liverpool; Rev. N. Mitchell, Pemberton, Wigan; Rev. C. de B. Winslow, Blundellsands, Liverpool; Rev. J. C. Pigot, St. Helen's, Lancs.; Rev. R. Walmsley, St. Elizabeth's Haigh, Wigan; Rev. F. M. Gregory, St. Michael's, Southampton; Rev. Arthur Izard, St. Augustine's, Wisbeach.



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

FEBRUARY 2, 1885.

THE INDIAN TRIBES OF GUIANA.

THE BISHOP OF GUIANA'S RECORD OF HIS VISIT TO THE MISSIONS ON THE ESSEQUIBO, POTARO, AND DEMERARA RIVERS.



LEFT, as I believe I have already told you was my intention, for the Missions on the Essequibo, Potaro, and Demerara rivers, early in October. After visiting the stations on the Lower Essequibo River, concluding with a confirmation at Bartica Grove, I started for the upper part of the Potaro on Monday the 13th, attended by the Rev. W. Heard, and my son and chaplain.

We left the Grove in three well-manned bateaus, and arrived at our Mission on the Potaro on Saturday the 18th. On our way thither we paused to take a good view of the rapid on the Essequibo River, where, unhappily, Mr. Pierce, with the larger portion of his family, met with a watery grave in 1881. We had with us the Indian youth who was actually steering the boat, assisted by Mr. Pierce himself, and who pointed out to us the very spot where the sad accident occurred, with all the attendant circumstances still fresh in his memory.

We were preceded (by another route) by the Rev. W. Gwyther, and an admirable woodcutter, Mr. Couchman, who was in every

way most valuable to us, especially from his knowledge of more than one of the Indian languages.

On Sunday, the 19th, our work began at the Potaro Mission, named by Mr. Pierce "the Mission of St. Michael and All Angels for the Potaro and Curiebrong Rivers"—a name too deeply engraven on the Mission, as it was on the Feast of St. Michael and All Angels that he met his sad fate in 1881.

Mr. Heard and my son, with Mr. Couchman, started early on Monday, the 20th, for the Kaitour Falls, but I remained to attend, with Mr. Gwyther and our catechist, Mr. Lobertz, to the duties requiring our care. The numbers on the Mission at one time or another during our stay amounted to about 700. Very many who started from their homes to join the great gathering, and who came from afar, were arrested in their passage above the Kaitour Falls, as they could not procure wood-stems to carry them down the stream from the foot of these magnificent falls.

What with services, teaching, confirming, &c., we were well occupied for ten days, including two Sundays. To meet the requirements of the people we had three confirmations and four celebrations of Holy Communion.

With hearts full of joy and comforting reflection for all we had seen and done during our stay at this Mission, we took our departure on Monday, the 27th, from the junction of the Potaro and the Essequibo rivers, to the Coomapara path. This is an Indian path through the forest, about sixteen miles long, between the Essequibo and Upper Demerara rivers. You will be glad to hear that I accomplished my walk—not a very smooth one—very pleasantly, our route lying through the finest forest that I have ever seen. It was a picturesque company, with ourselves and some twenty or thirty Indians carrying the necessary impedimenta in most cleverly-arranged packages from one river to the other.

We reached the great Falls of the Upper Demerara River by a forced march and quick despatch of boats, which were waiting for us as we emerged from the forest, with no inconvenience beyond a little fatigue, late on the evening of the 29th; and here I lingered with Mr. Gwyther, my son (who had rejoined

us) making his way down to Georgetown soon after our arrival at Eneyudah (Haunt of Evil Spirits), the spot upon which our promising Mission stands, below the great Falls of the Demerara River, and where about 400 Indians were assembled to welcome us.

This is the spot which should, I think, be the headquarters of the higher Mission on the Demerara, Essequibo, Potaro, and Curiebrong rivers, with catechists, and with two other posts besides those already located on the Potaro and Demerara rivers, viz. at Waraputa, on the Upper Essequibo, and on the Curiebrong.

The importance of these Missionary centres in the interior of our colony may, I believe, be best shown by giving the number of baptisms which have taken place of adults and children, which amounts to 1,596 for the last four years at the Potaro Mission, and to 1,255 for a somewhat longer period at Eneyudah, on the Upper Demerara River, making a total of 2,851.

If these people, which are being added to year after year, cannot be watched over, it would perhaps have been better if they had never been admitted into Christ's Church. This great and essential work we must strive to carry out in its entirety, but it is not easy to find the proper instruments and the means. God, we hope and pray, will raise up instruments wherewith to complete what we have begun, and at the same time put it into the hearts of some to help us with their offerings.

I held other confirmations, and there were celebrations of the Holy Communion at Eneyudah, Malali (the first Demerara River rapids), and at Muritaro. Many Indians' children and adults were baptised, and several couples were married at the respective Missions by the Rev. M. Gwyther, to whom it is my duty to accord praise for his zeal, and especially for his diligence in studying the language, viz. the Accowois, through which the larger portion of the people can be reached, and which chiefly comprise Accowois, Paramanas, Macusis and Arecunas. At our northern Missions on the Pomeroon, Moruca, and Waiiki rivers, are chiefly found Arrowaks, Caribs, Waraus, and Accowois.

I trust that this very slight sketch will give you some idea of what we have lately been doing,¹ and at the same time show that the work which has been growing from year to year deserves all the labour we can bestow upon it. Speaking for myself, I cannot be too thankful for the measure of strength which has been given to me for so many years, and which has been extended to me during my late travels, made as easy as possible by the care bestowed upon me by those who were my fellow-travellers. To me it is an exceeding comfort to feel that I have been permitted to visit the entire Missionary ground connected with all our rivers, which is at all likely to be occupied for some years to come—this last journey having completed what I have for some time fondly desired to accomplish. I have learned for myself what are the difficulties, trials, and perhaps dangers, attending distant Missionary operations in this land, and this increased knowledge will, as I hope, be found useful to myself and those who may look to me for counsel and guidance during the remaining days of my pastorate.

¹ Between October 12th and November 23rd the Bishop confirmed 470 persons in the several stations.



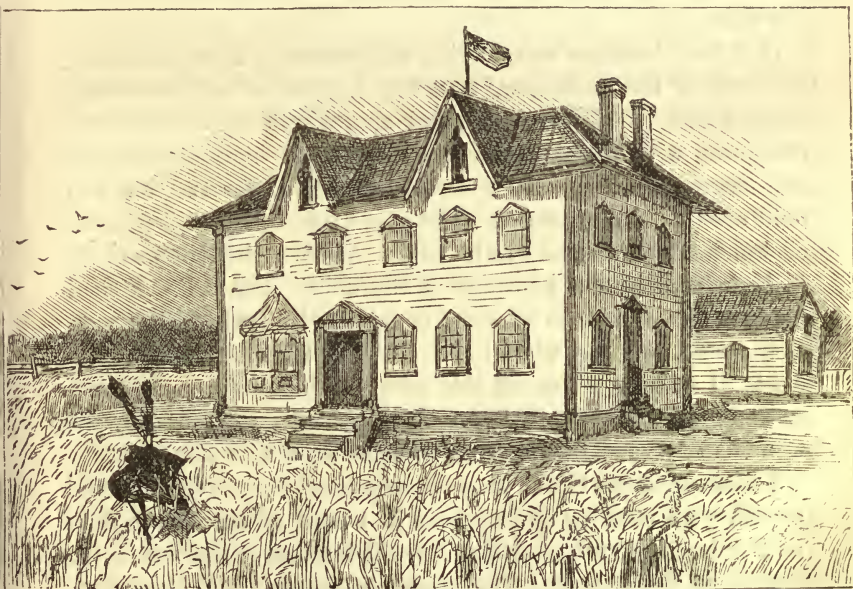


AN EPISCOPAL JOURNEY IN THE NORTH-WEST.

BY THE BISHOP OF SASKATCHEWAN.

CALGARY.—THE ROCKY MOUNTAINS.—FOUR NIGHTS' CAMPING
OUT IN THE SNOW.

I LEFT Prince Albert on Tuesday, September 16th, accompanied by Mrs. McLean. Our first destination was Winnipeg, where I had to attend the Provincial Synod. The journey embraced 260 miles of prairie travelling between Prince Albert and Qu'Appelle,



EMMANUEL COLLEGE, PRINCE ALBERT.

the nearest station on the Canada Pacific Railway. We travelled in the usual way by hired teams, camping in a tent every night, the journey occupying seven days. At Qu'Appelle we reached the railway, and thence went to Winnipeg, a distance of 323

miles. We were the guests of the Bishop of Rupertsland while in Winnipeg. You will receive from him full details of the proceedings of the Provincial Synod.

On Monday, October 6th, we left Winnipeg *en route* for Calgary. The railway runs straight through the dioceses of Rupertsland and Assiniboia for about 660 miles before it reaches my diocese, which it strikes in the Alberta district, soon after passing Medicine Hat. As yet the Alberta district of my diocese is the only part where there is any railway communication. The Canadian Pacific cuts Alberta in an oblique direction, running north-west to the Rocky Mountains.

On Wednesday, October 8th, we reached Calgary at 1 P.M., a distance of 838 miles from Winnipeg. We were most kindly received by your Missionary, the Rev. E. Paske Smith, M.A., and were hospitably entertained by him and Mrs. Smith during our stay.

Our first business was to visit the church. It is named the "Church of the Redeemer," and was opened for service on 3rd August last. It is very neat and churchly in its architecture, cruciform, with suitable chancel and vestry, high-pitched roof and narrow windows. It is seated at present for 120, but will hold eventually 200 people. The cost up to this time is \$2,300, of which \$500 remained to be paid. My first thought was how to be helpful in the payment of the debt. The S.P.C.K. had made a grant of £30 sterling, equal to \$144, which, however, they would only pay when I could certify the church free from debt. I at once advanced this sum as a loan from myself, and gave a grant of \$156 from funds placed at my disposal by the Canadian Mission Board, so as to make up a nett sum of \$300.

I then asked Mr. Smith to circulate printed notices that I would preach both morning and evening in behalf of the church fund on Sunday, the 12th, and that I would hold an ordination in the church on the occasion. The candidate was a C.M.S. Missionary at Blackfoot Crossing, in deacon's orders, whom I had arranged to meet me at Calgary for ordination as priest. I then arranged that Mr. Smith should conduct the examination while I spent the intervening three days in visiting the Rocky Mountains district.

On Thursday, October 9th, I left Calgary with Mrs. McLean by rail. We proposed travelling to Laggan, a station 955 miles from Winnipeg, and sixty miles within the range of the Rocky Mountains, and within seven miles of the borders of British Columbia—the extreme point of my diocese on the west.

There was no regular passenger train going that day, but time was too precious for delay, so we took our passage in a common freight train. The mail conductor kindly invited us to sit in the mail car attached to the train. About 4 P.M. we passed a large flock of sheep on the banks of Bow River. They are part of ten thousand brought into this locality from Montana this year. The breeding of sheep is a new, and likely to prove a very profitable industry in this part of the country. At 5.40 P.M. we entered the "Gap," or beginning of the Rocky Mountain range. The mountains were very lofty, and presented a magnificent spectacle as we advanced—their rugged masses of granite, partly covered with snow, seemed to tower beyond the clouds. By half-past 6 P.M. the valley had become much narrower. Some of the mountains were almost entirely masses of rock, others were partly covered with fir-trees, with masses of snow imbedded in the hollows.

At 7 P.M. we stopped at a station for supper. The mail car could not come to the platform, so Mrs. McLean could not get out of it. I let myself down with the conductor, and went to the supper-room and brought her some food. In the course of the evening we came upon snow about eighteen inches deep, and this continued all the way to Laggan. About a mile from the station the train stopped near the residence of Mr. Ross, the Superintendent of Construction on this part of the line. The conductor had special orders to do this, as we were to be the guests of Mr. Ross. We were most hospitably received by a member of his family in his absence.

On the following day we were driven in a sleigh to Laggan. The track lay through a beautiful valley, bounded on either side by the lofty mountains. One of these is over a mile in height from the ground. Its summit is always covered with snow, which at one part is 600 feet deep, as found by actual measurement. The scenery was magnificent. The jagged masses of

granite; the dark pine-trees; the pure white snow; the tops of the mountains lost in the clouds; the rays of the sun now breaking through the clouds, and lighting up the scene with a flood of brilliant light, now obscured by some more than usually dense mass of dark vapour that threw its chilling shadow over the whole panorama—all combined to form a picture of surpassing grandeur and beauty.

Laggan is a small village. Like all the stations west of Calgary, it has very few inhabitants but those employed by the railway company in the working of the line. In another year or two I have no doubt each of these will be a centre of population. The Rocky Mountains district abounds in minerals and timber, and the bringing of these to the market will by and by afford employment to large numbers of people.

We left Laggan on the morning of the 11th at 6 o'clock, on our return journey to Calgary, which we reached in the afternoon of the same day. I spent the evening reading over the papers of the candidate for priest's orders (the Rev. T. W. Tims). Mr. Smith had drawn out the questions carefully, and I was very well satisfied with the candidate's replies.

Sunday, October 12th.—Service was held at 11 A.M. in the Church of the Redeemer, Calgary. The service was conducted by the Rev. E. Paske Smith, M.A., assisted by the Rev. S. Trivett, C.M.S. Missionary at the Blood Reserve, near Fort Macleod. I preached from Joshua, ch. i. ver. 8. The candidate was presented by Mr. Smith. The church was well filled. In the evening I preached again from 2 Corinth. iv. 18. In both sermons I made an appeal in aid of the debt of the church. The offertory at both services combined amounted to \$75, or over £15 sterling—a very large offertory for a new community in such a country as this.

I am gratified at the progress made in this Mission. Mr. Smith has worked earnestly, and has done a good work. His wife is also a most energetic Church worker. Calgary is scarcely second to Prince Albert as an important centre in the diocese, and it is highly satisfactory to have so promising a Mission in the hands of a competent man.

The people have acted with sound Church feeling in the

matter of building the church. The building has cost about £500 sterling, of which £60 has been paid through me, £70 collected by Mr. Smith in England, and the balance, £370, by the people themselves. Mr. Smith's letter will show you that since my visit he has collected the balance of the debt. I received his letter only this morning, so that I am able to send the necessary certificate to the S.P.C.K. to claim their grant of £30 to reimburse myself for advancing it.

The offertory at the Church of the Redeemer averages \$11 per Sunday. The pews are free. The average attendance is from fifty to sixty on Sunday morning, and seventy to eighty in the evening. The number of Mounted Police at present in Calgary is seventy. Of these about fifty are Churchmen.

The heavy outlay on church-building has prevented the people giving anything for the first year towards Mr. Smith's salary; but one of their number, Mr. King, not only contributed \$300 towards the building, but has also given Mr. Smith the use of a dwelling-house rent free.

The country round Calgary has several centres of population where a travelling Missionary would be very useful. For the present, Mr. Smith visits them occasionally, and I have promised him £25, to cover travelling expenses, from S.P.G. funds for one year, commencing September 25th, 1884.

These centres are—

1. Red Deer Settlement, about 100 miles north of Calgary; about seventy people, with no Missionary of any denomination—a fair proportion of Church people. This settlement is expected to increase rapidly, from the great fertility of the soil.

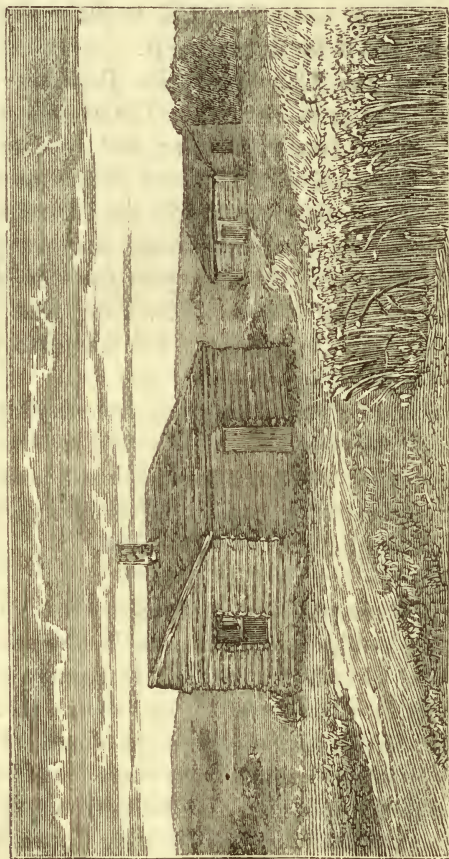
2. High River Settlement, forty miles south of Calgary. Here there are forty families, and forty more families at Sheep Creek, in the neighbourhood, or seven miles from High River—making in all eighty families, representing between 300 and 400 people.

3. Pine Creek and Fish Creek.—Fish Creek is eight miles from Calgary, and Pine Creek about five miles farther. Within this district there are nearly forty families, and it is currently reported that 300 families are preparing to come in next spring.

A travelling Missionary might spend a Sunday each month

at each of the above three centres, and the fourth Sunday might be given to Laggan.

We left Calgary on October 13th for Gleichen, a station on the Canadian Pacific Railway, near the Blackfoot Crossing, where the Church Missionary Society has a Mission to the



LOG HOUSE IN SUMMER.

Blackfoot Indians, under the charge of the Rev. J. W. Tims (ordained priest at Calgary). I inspected this Mission, and sent a report to the C.M.S.

Meanwhile a telegram reached me from the Bishop of Rupertsland, asking me to return to Winnipeg to take part

in the consecration of the new Bishop of Athabasca. This consecration was to have taken place at the Provincial Synod, but the Bishop-nominate was delayed in a journey through his diocese, and could not reach Winnipeg in time. The consecration took place in St. John's Cathedral on St. Luke's



LOG HOUSE IN WINTER.

Day, October 18th, the consecrators being the Metropolitan Bishop of Rupertsland, the Bishop of Assiniboia, and myself. An account of the consecration will have been sent you by the Metropolitan.

We left Qu'Appelle in our waggon on October 22nd. It was

very late in the season, and past experience made me apprehensive of a storm.



RAVINE IN THE VALLEY OF THE QU'APPELLE RIVER.

On Sunday morning, October 26th, while we were camped in the middle of a great treeless plain, called the Salt Plain, a severe snowstorm came upon us. Fortunately we were within seven miles of the mail station—a solitary “shanty” near the middle of the plain. Here we took refuge and spent the day. I held a service in the afternoon with thirteen people—travellers who had sought refuge like ourselves.

On the following day the weather was clear, and we set off, our horses finding it hard work to draw the waggons through the snow. The weather was very cold. Our only protection at night was a tent, our bed being a few buffalo robes and blankets spread on the ground, with the snow partly cleared away. We had to pass four nights in this way before we reached home. My only apprehension was that the cold and exposure might be too much for Mrs. McLean’s strength, but I am thankful to say that she passed through the ordeal uninjured.

When we reached the South Branch of the Saskatchewan we found the river covered with broken ice, carried down with

great rapidity by the rapid stream. The ferry had stopped running, and a large number of freighters were camped on the bank, waiting either for the river to freeze over or for the weather to moderate, so as to allow the ferry again to run. After a short consultation, I decided to leave our waggons in camp, and to hire a boat to take Mrs. McLean and myself across, with our personal baggage, that we might get home without delay.

It was rather a hazardous voyage, but it was accomplished safely. Two French half-breeds rowed us across by starting so as to allow the boat to drift along with the floating ice, while they poled and rowed it diagonally across the river. Several times we were quite inclosed by the drifting ice, which *crunched* against the boat with a sound that was suggestive of anything but comfort. At last, however, we reached the other side in safety. It was nearly dark by this time, so there was nothing to be done but find a refuge for the night. This we did in the "shanty" of a French half-breed, and in the morning we started in a hired sleigh for Prince Albert—a distance of fifty miles. The day was very stormy. About half-way we were gladdened by meeting our eldest son, who was on the way to convey us home with our own horses and sleigh. We reached home late at night, and found all well. *Laus Deo!*





CONTINENTAL CHAPLAINCIES.

MEMORANDUM BY BISHOP TITCOMB, ORDERED BY THE
STANDING COMMITTEE TO BE PRINTED.



VENTURE to address you upon a subject to which, in my judgment, your attention cannot hitherto have been adequately directed. I refer to the large number of British subjects scattered throughout Europe in small colonies; not a few of whom are ministered to by Church of England chaplains with incomes so insufficient that they become hampered by worldly cares, which are greatly to the detriment of their usefulness.

Although I am now only speaking of the chaplaincies which have been placed under myself in Northern and Central Europe, yet I doubt not the same state of things must exist in Southern Europe also; and, therefore, I beg you to give this subject your very best consideration.

I believe I am right when I say that, according to the allotment of your annual grants, the total sum assigned to Europe (North, Central, and South) amounts but to £200, notwithstanding that you possess an annual revenue of about £100,000. I respectfully submit that this sum is utterly disproportioned, not only to the necessities of the case, but to the sums of money which are allotted to other quarters of the world; and that the grave question, as to whether this £200 per annum should not be largely augmented, ought at once to be debated and determined.

I am sensible of the difficulties which surround this proposal.

It may be urged that "*The income of the Society is already pledged to annual grants for the colonies and for heathen lands, from which it is impossible to recede.*"

I admit it. Nor would I desire to take away one penny from such grants; for I too well remember how invaluable were my own, while superintending your Missions in British Burma, as Bishop of Rangoon. But is there no alternative? May I not suggest that, without any diminution of these Missionary supplies, you might take the opportunity (as colonial grants are from time to time withdrawn) of placing certain accretions therefrom to the credit of British wants in Europe, instead of allowing those wants to be left out of view, and bestowing all such accretions of income upon other quarters of the world?

Or, again, it may be urged that "*Many members of the Society would oppose such a course, upon the ground of British residents in European countries being better able to provide for their own Church wants than heathen converts in Missionary countries.*"

I know there is a widespread feeling of this kind ; and the allegation would be valid, if all our Continental Chaplaincies were confined to rich communities of British residents, or to spots where wealthy tourists congregate for a few months during special seasons of the year. My appeal to you, however, has nothing to do with such places. It is wholly confined to those permanent chaplaincies in which our countrymen are few and poor, and where they live as settlers from year to year, almost entirely dependent for their Church privileges upon what is provided for them by ourselves.

The extent to which this state of things exists is little understood in England ; and on that account it can never be too frequently or publicly brought forward. Were it properly insisted upon, none of your constituents would urge the objection. If such objectors could but visit places like Elberfeld or Rummelsberg, where there are scarcely any British residents except artisans—or seaport towns like St. Malo, or Dunkirk, where the British population is chiefly made up of sailors, and their uninfluential compeers ; or cities like Leipzig, Frankfort, and even Berlin, which, though large, have but few English residents beyond those who are inter-married with Germans, together with poor governesses, and students of music, painting, and medicine ; or a variety of other places in which there are merely schools for English children whose parents pay nothing to the support of the chaplains, together with a few families having small incomes who only seek the Continent for economy, and for cheap foreign education. If your objectors could only survey for themselves such colonies as these, they would soon cease their talk about communities of that kind supporting their own chaplaincies. It cannot be done. The consequence is, that, unless our chaplains in such places possess independent incomes, they are obliged to take pupils, and sometimes to go from house to house giving private lessons, at the expense of their pastoral functions ; and afterwards, when pupils fail, they naturally drift either into debt or despair.

Under these circumstances, shall it be said that a Society like ours has no responsibility ? How can that be, when the very constitution of its charter practically commits to its charge the spiritual oversight of all our fellow-countrymen scattered abroad in British ‘factories and colonies’ ? I grant that our settlers in Europe do not come under the title of colonists in the technical sense of the term, *i.e.* they do not live on ground which is British territory. But it would surely be a most illiberal and ungenerous interpretation of the word to exclude them from your fullest sympathy and assistance, when the State grants these things to them through her Majesty’s ambassadors and consuls. Surely, if the mother country thus looks after their temporal interests, we are bound, by even higher considerations, to look after their spiritual and eternal welfare.

Then what about the means for meeting this responsibility ?

About the beginning of next year you will be taking steps for a reapportionment of grants among your various fields of labour. Let me express a hope that, between this time and that, you will have been able to devise some method of granting to our great European field, if not immediately, yet ultimately, the sum of £1,000 per annum. I cannot but

believe that, if you would consent to print this Appeal, and allow it to be circulated by post with your monthly magazine and other papers, it would be one step, at least, toward bringing in additional contributions to your Continental Fund. Something must really be done. Otherwise you will never secure or retain chaplains of sufficient standing to represent the Church of England throughout Europe as it ought to be represented. Nay, more. You may possibly lose some of the best chaplains you have ; and even have, in certain places, the light of your candlestick extinguished, perhaps never to be relighted. Already Aix-la-Chapelle has sunk into a mere summer station, because the chaplain feels unable to reside there among its few winter English inhabitants free from liability to debt. At Dantzic the chaplaincy has been vacated with no prospect of its continuance ; since, unaided by external help, it can only produce an income of £30 a year. In Karlsruhe, where there are fifty young people and thirty adults belonging to us, the chaplain writes to me saying that he will not be able to hold out much longer, seeing he only clears about £45 per annum.

I cannot think that you will leave these poor sheep in the wilderness, without making a strong effort to assist them. We must not let them drift away from the Church of their fathers through any wilful negligence, or ignorance.

In conclusion, allow me to say that, while I have full confidence in your willingness to listen to this appeal, I tremble lest you should fail to see how it presses upon your immediate attention. I therefore beseech you to make no delay in dealing with it. And may our Gracious Master guide you by His sovereign wisdom and power into some practical course of activity which shall alike meet all our past shortcomings, and abound to His own honour and glory.





In Memoriam

CHARLES EGBERT KENNET, D.D.

[NOTE.—Last month we briefly noticed the lamented death of Dr. Kennet. The following article, which is from the *Madras Mail*, contains a fitting tribute to his memory, and testimony to the value of his work.]



BY the death of the Rev. Charles Egbert Kennet, the Anglican Church in South India has lost an able theologian, and an universally respected clergyman. He was the son of Charles Kennet, a clerk in the Treasury Office at Madras, well known formerly as Secretary of the Civil Orphan Asylums. His mother, and some other near relations, were members of the Roman Catholic Church, and like another well-known clergyman of this diocese, Dr. Kennet was in his youth brought up as a Roman Catholic. At the age of sixteen, or so, he joined the English Church, an event which he celebrated by his first literary effort, a small publication concerning the Church of Rome. He showed in early youth a love of books, and study, and in early manhood earned the name of "Pundit" from one who prophesied that he would one day fill the office in which in fact he died. He was educated first at Bishop Corrie's School, Madras. From thence he went to Bishop's College, Calcutta. In both of these institutions the education was of a high order. Lads were not crammed for constantly recurring examinations, but had time to master the subjects they studied. Dr. Kennet profited by the training he received, and acquired a thorough grasp of everything he was taught. He was thus a scholar in the true sense of the word. In 1847 he joined the S.P.G. in Madras, and worked in connection with that Society, with a short interval between 1865 and 1868, till the day of his death. In 1848 he passed both the

examinations in Tamil required by the Society, and in 1849 was appointed catechist at Mudalur, in the Tinnevelly district, now the headquarters of a flourishing Mission. On February 2nd, 1851, he was admitted to Deacon's Orders at Palamcottah, by the late Bishop Dealtry, and was appointed at the same time Assistant-Missionary at Mudalur. On July 25th, 1853, he was admitted to Priest's Orders at Courtallum, by Bishop Dealtry, and appointed Missionary in charge of Mudalur. In 1855 he was appointed to act for Dr. (now Bishop) Caldwell, at Edeyengoody. From 1857 to 1865 he had charge of Christianagram, with the exception of a furlough spent in England from March, 1860, to August, 1861. In 1865 he was compelled to leave Tinnevelly owing to his wife's health. He settled in Madras, and for a time his connection with the S.P.G. was discontinued. He was appointed Secretary of the S.P.C.K., a post which he held till 1878. But he felt, while at the S.P.C.K. office, the need of more direct clerical work, and the S.P.G. were only too glad to utilise his valuable services, given without remuneration, at St. John's, Egmore.

In 1872 began his connection with the Theological College, Sullivan's Gardens, when he was appointed Divinity Lecturer under the late Rev. A. R. Symonds. In 1875 he again went to England on eight months' leave, and to the end of his life he looked back with the greatest pleasure to that visit, and on the formation of friendships with the Rev. W. T. Bullock, the Rev. H. W. Tucker (the late and present Secretaries of the S.P.G.), and with many others. In October, 1878, he was appointed Principal of the Theological College, a post for which all who knew him considered that he was eminently fitted, and one which was peculiarly congenial to his feelings.

He was by common consent accepted as the best theologian, in a technical sense, in this diocese. He was exceedingly well read in the writings of the early Christian Fathers, and equally familiar with the works of the most eminent Anglican divines. On all recondite questions, on Church history, canon law, or theology, the usual custom was to "ask Kennet," who from some corner of his well-selected library, or his well-stored memory, could nearly always throw light upon the subject

placed before him. In this respect his knowledge was often marvellous. The study of his life was that of theology, and probably he had in that department no equal in India. Until very recently he used, at the monthly clerical meetings of the Madras clergy, to open the debate, or expound some portion of Scripture, and whether others agreed with his views and opinions or not, they always listened to something well worth hearing. It was a fitting close to so studious a life that the last years of it should be spent in imparting to the young native theological students of Sullivan's Gardens somewhat of that store of learning which he had himself so diligently acquired. How well the work of teaching theology there was done may be concluded from the fact that year after year some of Dr. Kennet's native pupils passed the Cambridge Voluntary Theological Examination. He recognised, as those most intimate with the needs of the native Church now do, how important it is that a body of well-educated clergy should be provided for it. He did, and did well, his part to further so good an end. The Society for the Propagation of the Gospel will find it exceedingly difficult to secure a suitable successor to him in the Principalship of the local Theological College. Dr. Kennet was a High Churchman, and a very consistent one. He did not simply adopt opinions, but founded them on patient study, and thoughtful investigation. The result was that he was steady, and recent developments in ritualism had no charm for him.

It might well have been anticipated that his life would have been lengthened out for several years more, but between two and three years ago he was struck down by paralysis. In three months he was again at his work, and even to the last his power seemed not to be diminished so long as he was giving his lectures. One of his oldest friends said to him some time ago: "You have earned your laurels, why not rest?" But he felt that he could not give up his dearly-loved work, and the only message that he lately sent by one gone to England was: "Tell the Secretary at home that I will never be retired, I will die in harness." And he died as he had wished to die. On Saturday (Nov. 22) he had been in his garden looking at the injury done by the late cyclone. He came in, and complained of illness. It was

thought at first that he had had a touch of the sun, but it was soon found that he had had another seizure. On Monday the doctors thought that he might rally, but he himself said that his work was over. On Tuesday night worse symptoms came on, and it was clear that the end was drawing nigh. On Wednesday, after receiving the Holy Communion at the hands of the Archdeacon, he became unconscious, and continued so more or less till Friday, November 28th, when this good man, who had faithfully done a good work, passed away to his rest.

We should add to the above testimony that of the Bishop of Madras, in a letter to the Society's Acting Secretary in Madras :—

"I have received your telegram announcing the death of our valued brother, Dr. Kennet. I have lost a very affectionate and instructive friend, and all the diocese has lost one of its most distinguished ornaments—a clergyman of eminent learning, devoutness, and large-heartedness.

"The Theological College especially has suffered such a loss as cannot be adequately repaired for several years to come. But we must pray that God will raise up a duly-qualified man to occupy the vacant principalship ; and the Society at home must be earnestly requested to search and send out such a man."

The words of an old friend, the Rev. G. U. Pope (formerly Warden of Bishop Cotton School, Bangalore, Madras, and now the Society's Organising Secretary for the diocese of Manchester) should be preserved :—

"He was full of a gracious humility, often quite embarrassing to those who were brought into connection with him. From Professor Street he acquired a profound love for Catholic truth, and seldom is one to be found who so simply, as by intuition, holds all Catholic doctrine without any tinge of un-English theology, as he did. Truly evangelical, large-hearted, candid, tenderly conscientious, mighty in the Holy Scriptures and in Patristic and old Anglican Divinity, he yet read and weighed most of our noteworthy modern productions.

"The last evening I was in India we knelt in the College chapel and commended each other to God ; and so I shall see him always, till, if God please, we meet and mingle our praises in the temple within the veil.





Notes of the Month.

IN the Universities' Preliminary Examinations of Candidates for Holy Orders, Students of St. Augustine's College, Canterbury, always distinguish themselves.

This was especially the case in the examination held last October. Of five Augustinian candidates, three were placed in the first class, and among the whole number of fifty-nine successful candidates, the first place of all, in no less than three out of the eight subjects of the examination, was obtained by Augustinians.

VERY little outward change is visible in the Missionary work of the Ladies' Association, because at the beginning of the year 1884 the state of the finances did not warrant the enlargement of existing Missions or the commencement of new ones; and at its close, the Committee are unable to record any considerable increase in the funds at their disposal. The subscriptions and donations received up to the close of their financial year amounted to £5,837. The expenditure during the same time was £6,287. The total receipts include a sum of £909, which is a Special Fund entrusted to the Association for the support of 230 female scholars in various Mission schools, and therefore not available for the general purposes of the Association, or for its chief object, which is the maintenance of female teachers.

The financial difficulties indicated by the above statement are now causing serious anxiety to the Committee. For three years the expenditure has been in excess of the receipts, and

the balance in hand at the beginning of each year is consequently steadily diminishing. It is evident that unless a sufficient sum in *new* subscriptions and donations comes in during the months of January and February, before the estimates are made out, not only can no new work be undertaken, but the Committee will be compelled to revise the old grants, and cut down the present outlay considerably.

The Zenana Missions at Bombay, Ahmednagar, Kolapore, Dapoli, Calcutta, Cawnpore, Delhi, Roorkee, Madras, and Tanjore have prospered during the year, the pupils under instruction being about 2,000. In addition to the pupils in the zenanas and in the schools connected with the Zenana Missions, about 1,250 girls are being taught in the schools connected with the Ladies' Association in Burma, Japan, Madras, Madagascar, and South Africa, and 180 are maintained and educated in S.P.G. schools at the expense of members of the Association. Four fresh workers (one of them honorary) have gone out this year to reinforce the Missions at Kolapore, Cawnpore, and Roorkee, and Miss Alice Hoar, at the expiration of her furlough, has returned to her work in Japan. There are now 145 teachers on the list of the Association. Two hundred and fifty English Working Parties have contributed a large quantity of work and native clothing, and the Association has thus been enabled to despatch forty large and valuable boxes in the course of the year to India and South Africa.

The first four volumes of *The Grain of Mustard Seed* may now be had bound in cloth, each for eighteenpence. Every member of the Ladies' Association is requested to promote the circulation of this magazine, which contains full information and letters from the Missions and schools abroad, lists of subscriptions and parcels, and original articles on Mission work and other subjects of interest.

MOULMEIN was the first scene of Church of England Mission work in Burma. Begun in 1858, a considerable staff was at first employed in planting it, but for various reasons, including the demand for workers in other Missions in

the diocese, these active efforts were interrupted, and the only resident agent was a Tamil catechist who worked under the supervision of the station chaplain.

In November 1879, however, the Rev. James A. Colbeck was sent there, and has remained there ever since, being now supported by having his brother, the Rev. John A. Colbeck, as a colleague. After great efforts the church was finished and consecrated on May 23rd, 1882, a memorable day to the Mission, and wonderful progress has been made with other buildings.

Mr. Colbeck now relates how in August last they rejoiced,

“To be able to move entirely from our old hired buildings to our own estate, where we now have church, clergy-house, boys’ school and girls’ school, all occupied and usable, though not all complete, but getting more and more into order every day.”

With regard to work amongst the Buddhists around them, he says—

“I feel that much more ought to have been done, and, by God’s help, much more shall be done in direct Missionary effort outside the schools. We have had two or three catechists, and though not of a very highly trained class, their influence has been immediately seen in the gathering together of ‘inquirers,’ or ‘hearers,’ who, perhaps naturally go to them, being Burmans, much sooner than they will come to us Englishmen, even apart from the question of understanding our preaching. I am sorry to say that we have not had Mission workers of this class on our Burmese side for eighteen months; we know the value of this agency, and are trying to supply it, and honestly believe that the prospect of a local supply is better now.”

SEVERAL items of great interest are contained in a note from the Bishop of Rangoon, sent with the annual statistical statement of the work in his diocese, which we are glad to see shows considerable advance:—

“A new Mission station—Poozoondoung—appears for the first time in the list of S.P.G. districts. The Rev. C. T. Rickard has been placed in charge. As soon as we can we shall build a church, a schoolroom, and a house. We have got about Rs. 800 towards the Rs. 20,000 required. Your school at Henzada has been placed under a European master, and already there are signs of improvement.

“Mr. Colbeck has moved into the new Mission-house; only the school remains to be finished, and then, thanks to the indefatigable energy of Mr. Colbeck, the Society will possess a fine Mission station at Moulmein.

The machinery will be complete—may God grant that it may lead to a large, living Church.

“The Kemmendine Training Institution has been in full operation during the year. There are five students ; two of the Burman students have not turned out well. Our most serious defect is the want of trained catechists and teachers. This we look to the Institution to supply in due time. Thanks to the very liberal grants of the S.P.G. and S.P.C.K., the premises are now entirely free from debt. St. John’s College has been quite full during the year. I had the pleasure of confirming forty-six candidates in October, of whom seventeen were students.”

A PASSAGE in a Report from the Rev. Thomas Cook illustrates the severity of the winter in North-West Canada, and the dangers of travelling in the snow :—

“On one occasion I had to go and bury a child, about eight miles off, on a very stormy day, on a bleak prairie, with a strong north wind, and snow falling fast. I was just able to see the road before me. For the first time in all my long and tedious tramps during my Missionary life along the north and the south branches of the Saskatchewan and the Muskacoo country of Cumberland, and the Pas Moose Lake, and my voyaging down to the Hudson’s Bay, carrying 200 cwt. on my back over the Grand Rapid, &c., &c. I never felt like giving up so nearly as on that day. I was all right, went briskly plunging through drifts, &c., when suddenly, in less than five minutes, my strength was gone—I hardly knew how to put one leg before the other. Fortunately and providentially, a house appeared before me about a mile out of my way. My only chance was to reach it, and I tried standing a few minutes now and again, just to breathe freely and gather strength. During this effort to reach the ‘City of Refuge,’ the cold was finding its way through all my limbs, depriving me of feeling. I succeeded, and was received with much kindness by the inmates, who knew me well. A spread was got ready, to which I did ample justice, and after a little rest I was like myself again. The old lady of the house would not hear of my going away again, but I insisted ; so she got her son Sandy to hitch the pony. In the meantime she got two of the heavy quilts from the bed, and turning my back to the wind, wrapped me up well ; she bade her Sandy to drive me to a place of safety, where I would have to take another direction for Westbourne.

ONE of the extensive Missions in the diocese of Algoma is that of Gore Bay. The Rev. W. Macaulay Tooke is able to tell of some points of progress, while at the same time

he shows how impossible it is for one clergyman to take charge of such a large area :—

“I am happy to say that our church of All Saints at Gore Bay is free of debt, the £50 needed to clear it being furnished from the Bishop's Building Fund, and is now consecrated.

“In Busper a fresh start has been made, and there is little doubt but that the building will be sufficiently advanced this season to admit of services being held in it this winter. This will make the third church building in the Mission.

“The need of an additional Missionary in these parts is very urgent, as the work has grown quite beyond my unaided efforts. Busper, where a church is building, lies too far off to be properly worked, the distance being twenty-five miles by land, and thirty miles by water, except in winter, when a short cut over the ice can be made, reducing the distance to some fifteen miles. Eighteen miles beyond Busper there is the settlement called Silver Water; and about the same distance further on, another settlement, called Meldum Bay. These places have just been visited by the Bishop, and services held, after which Church matters were discussed. The people were very earnest in expressing their desire for the Church's ministrations, and \$150 a year was guaranteed towards the support of a Missionary. This is a liberal sum when the number and circumstances of the people are considered. I might say that I hold services regularly in Busper during the winter, with an occasional service in the summer. The other two places I can only reach about once or twice a year.”

AMONG some other interesting notes on his work in the Banting Mission in Sarawak, the Rev. J. Perham mentions a very suggestive incident which at once illustrates the difficulty of work among the Dyaks, and shows how the grace which was given to these members of the race at their baptism years ago was not bestowed in vain :—

“I am getting a chapel built at the mouth of the Lingga, which is the Banting river. A house of about 150 Dyaks is settled there, a few of whom were baptised in years gone by, when they lived here. In the interval they have migrated from place to place, and have seldom been able to attend any place of worship. They are now helping to make a prayer-house for themselves.”

ON the night of Thursday, October 16th, a disastrous storm broke over the zemindary and town of Ramnad. It lasted for about nine hours, during which torrents of rain fell.

The various tanks scattered over the country have in many cases burst their bunds, and very serious damage both to houses and lands has been the consequence. Postal communication with Madura was cut off for three days.

The Society's Mission, which extends over an area of 1,600 square miles, has sustained losses which cannot be estimated at under Rs. 2,000 (£200). Only a few cases are mentioned below :—

	<i>Building.</i>	<i>Damage done.</i>	<i>Rs.</i>
Ramnad	Christ Church	...Tiles moved,—leaking.	50
"	Schools and Porch	...Tiles and thatch fallen.	25
"	Sick Room	...One wall fallen.	25
Mutthupettah	Prayer shed	...Roof fallen, posts broken.	20
Atthiacherpuram	Agent's house	...Walls fallen, roof unsafe.	15
Satthamangalam	Church	...Roof off : walls down.	100
Rajasingamangalam	Five houses washed away, and hospital walls broken, and Church and School walls cracked.		500
Varavani	School	...Roof and wall down.	25
Devipatam	Church	...Walls and part of roof.	12
"	House	...Walls and part of roof.	25
"	Catechist's house	...Shed thrown down.	10
Kelanikudy	Church	...Roof and part of wall.	15
Sambei	Church	...Wall all down.	25
Kelanjani	Church	...Roof, and all the walls down.	50
"	House	...Part of roof.	15
Setthidal	Agent's house	...Roof and wall down.	15

In every direction the houses of the agents have been either destroyed or unroofed.

WE regret to have to record the death of the first Bishop of the diocese of Niagara, which has been briefly announced. The Right Rev. T. B. Fuller, D.D., was consecrated Bishop of Niagara in 1875.

His lordship in early life took a prominent part in originating and developing the Synodal System in Canada. During the nine years of his episcopate he successfully organised the various parts of the new diocese. His death took place on December 17th, 1884, in the seventy-sixth year of his age. He warmly advocated the claims of the Society both in England and in Canada.

AT the last distribution of grants the Society voted £200 as a new grant for a Missionary at Cassiar and the Stickine River, in the diocese of Caledonia, and also a single sum of £50 towards the cost of a house for him. The Rev. Harold Sheldon, the Missionary, writing on October 23rd, 1884, to describe the state of the Mission, says—

“The new gold field up the Skeena, eighty miles from here, has been proved to be a success, and therefore there will be a rush of men here in the spring. There are a number of men wintering here, but this year they are very poor, as they have only been able to get the necessary plant and their claims open ready for next year. There is no difficulty in getting most of them to attend the Church services, but owing to the wandering life they have led, and the lack of religious influence, they have, many of them, drifted into infidelity and indifference. There are now seven communicants, and very shortly there will be four more confirmed—a man and his wife and two boys. It is but the day of small things at present, but, thank God, there seems to be an awakening to better things I am the first priest of our Church, or, indeed, minister of any kind whose work has been amongst the white population.”

SOME changes have recently taken place in the diocesan nomenclature of the Province of Rupertsland. In addition to the change in consequence of the diocese of Athabasca, the title of Bishop Anson's see is altered. Qu'Appelle is the name now substituted for Assiniboia.

BISHOP CALDWELL, we are thankful to hear, arrived at Madras with his party all well, on December 8th, after a somewhat rough voyage.

ONE of the two native clergymen in the diocese of Madras upon whom the Archbishop of Canterbury recently conferred the degree of B.D. on the request of the Bishop of Madras, was the Rev. D. Samuel, who is one of the Missionaries at the Society's station at Tuticorin. Mr. Samuel has written to express his gratitude for the degree, and for the Society's taking care that the necessary costs were discharged.

FROM Domingia, on the Rio Pongo, the Rev. P. H. Doughlin sends a copy of the New Testament in Susu, which great work has just been completed. Mr. Doughlin says that he is now very busy preparing a re-translation of the Prayer Book for the press.

WE are very glad to hear from the Rev. F. J. J. Smith, who volunteered last year for work in North China, that he has reached Chefoo safely after nearly a week's delay at San Francisco, and five days' at Yokohama. He writes that he has already begun his lessons in the Chinese language.

AFTER his furlough in England last year the Rev. A. C. Shaw has returned to Japan. We are glad to hear that he reached Tokio safely in November. He writes on the 28th:—

“The work has been going on fairly well during my absence. The military conscription has been the means of depriving me—at any rate for a time—of two very promising young men whom I had been at great pains in training. It is a great hardship.

“An immense change has taken place in the attitude of public opinion towards Christianity since I left, and it seems likely to become almost a popular religion. There is of course a danger in this.”





REPORTS RECEIVED.

Reports have been received from the Rev. W. M. Bone, B. C. Choudhury, D. H. G. Dunne, R. Dutt, S. Endle, H. J. Harrison, J. B. Hill, A. Logsdail, P. M. Mukerjee and H. H. Sandel of the Diocese of *Calcutta*; Tara Chand of *Lahore*; M. J. Bywater, C. W. Fowler, W. H. Gomes, W. Howell, J. Perham and J. L. Zehnder of *Singapore*; W. Brereton of *North China*; — Atkinson, J. Baker, G. F. Gresley, K. G. Nichol and W. P. G. Scheirhout of *Capetown*; E. Y. Brookes and C. Taberer of *Grahamstown*; S. Adonis and A. G. S. Gibson of *St. John's*; W. Greenstock, W. A. Illing, B. Markham, E. H. Shears, T. Taylor and J. W. Ward of *Maritzburg*; E. W. Stenson and J. Widdicombe of *Bloemfontein*; A. M. Hewlett of *Madagascar*; G. N. Wood of *Sydney*; H. H. Brown of *Auckland*; A. J. Creswell, G. Schofield and J. H. Talbot of *Fredericton*; T. L. Ball, W. C. Bernard, J. B. Debbage and J. W. Thompson of *Quebec*; A. Jamieson of *Huron*; W. Anderson, E. G. Sutton and T. A. Young of *Montreal*; L. Shepherd of *Rupert's Island*; R. Inkster of *Saskatchewan*, and M. J. M. Cooper of *Nassau*.



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at the Westminster Palace Hotel, on Friday, January 16th, at 2 P.M., His Grace, the President, in the Chair. There were also present the Bishop of Lichfield, the Bishop of Colchester, the Bishop of Antigua, the Bishop of Maritzburg, Bishop Perry, Bishop Alford, Bishop Staley, the Right Hon. J. G. Hubbard, M.P., the Dean of Windsor, the Rev. B. Compton, the Rev. Canon Bailey, the Rev. Canon Gregory, the Rev. Canon Cadman, *Vice-Presidents*, and about 400 other *Members of the Society*.

1. Read Minutes of the last Meeting.
2. The following Resolution on the decease of the Bishop of London was adopted unanimously:—

“Resolved, that the Society for the Propagation of the Gospel in Foreign Parts is bound by every consideration of duty and respect, to place on record its high appreciation of the life and character of the late Bishop of London. When Rector of St. James's, Westminster, he was a Member of the Standing Committee and of the Board of Examiners, and in later years the Society has had occasion to entertain sentiments of gratitude for his sympathy in its work, for his ready co-operation in its great designs, and for his frequent public testimony to the importance of its Missionary operations, and to its consequent claims on the support of all members of our Church.”

3. On behalf of the Standing Committee, General Tremeneheere, C.B., and the Hon. and Rev. E. C. Glyn, were proposed for re-election, and the

Dean of Gloucester, Archdeacon Gifford, the Rev. J. W. Ayre, H. W. Saunders, Esq., Q.C., C. M. Clode, Esq., and C. Churchill, Esq., for election as Members of the Standing Committee at the next meeting.

4. The Right Hon. J. G. Hubbard, M.P., brought forward the Resolution of which he had given notice, as follows :—

(1) "That the success of the Missionary work of the Church of England must greatly depend upon the co-operation of the S.P.G. as effecting economy in administration, and attracting confidence and support by the evidence of harmony in principle and action.

(2) "That Special Funds, instituted through personal interest in particular agencies or fields of Missionary labour, ought to be cordially encouraged as largely increasing the aggregate means devoted to evangelisation.

(3) "That the S.P.G., having in 1882 closed the accounts of 156 Special Funds, the Board are of opinion that the Society should no longer delay to welcome back to the shelter and assistance which it can afford, every Special Missionary Fund of adequate importance and legitimate purpose, and undertake the transmission of the Funds entrusted to it upon the distinct stipulation that the recipients shall furnish clear and complete statements of the application of the Funds for the satisfaction of the Society and of the donors.

(4) "That this meeting regrets that the Executive of the S.P.G. should have made no advance towards remedying the inconvenience caused by their rejection of important Missionary Funds, driven by their exclusion to form a 'Central Agency for Foreign Missions,' and it especially laments that officials of the Society should have, in their comments on Special Funds, deprecated their existence, and have censured those who supported them."

The following Report of the Standing Committee on Mr. Hubbard's Resolution was laid before the meeting ;—

"The Standing Committee cordially welcome the principles embodied in the first and second resolutions proposed by Mr. Hubbard.

"They gladly recognise that the assistance of Special Funds is essential to enable many of those who are toiling in the Missionary field to accomplish what is desirable for the furtherance of the work on which they are engaged.

"The Society endeavours to carry out these principles by cordially encouraging Special Funds maintained through personal interest in particular fields of Missionary labour. As there appears still to exist some misapprehension on the subject, the Standing Committee desire to call attention to the fact that the number of the Special Funds¹ upon the Society's Books is at this moment no less than 160 ; the sole difference between the former system and that now adopted being that the Society now accepts the responsibility of administering these funds for the benefit, in each case, of the diocese or Mission specified by the donors. Those who wished to administer their Special Funds independently of the Society withdrew them from the Society's books after the resolution of 1882. Those who wished to avail themselves of the Society's experience in their administration, retained their funds upon its books, and new Special Funds have since been opened on the same conditions. For all these the Society holds itself responsible to the donors and to the Church at large.

"With regard to the remaining resolutions proposed by Mr. Hubbard, the Standing Committee would ask the attention of the Society to the following facts :—

"The system now in force is the same as that which was in operation for 153 years, up to the year 1857.

"In that year the Society began to conduct business as a forwarding agency for persons who wished that it should receive and transmit money for Missionary

¹ The exact title of the Society's Special Funds is—"Special Funds opened with the sanction of the Standing Committee and administered at the discretion of the Society for the benefit in each case of the Diocese or Mission specified by the donors."—See Report for 1883, p. 7.

purposes, with no more knowledge or control over the application thereof than would be possessed by an ordinary banker.

"It now appears to be extremely doubtful whether the Society's action in receiving such funds without accepting responsibility for their administration, was not, as a matter of fact, contrary to the letter and spirit of its Charter.¹

"Moreover, in practice many inconveniences were found to result from the experiment, which was patiently made and not hastily abandoned. It was found that a very general misapprehension existed as to the administration of such funds, and that the Society was generally supposed to give the weight of its authority and sanction to an administration for which it was not responsible, and of which it knew nothing.

"Accordingly, in 1882, the Standing Committee felt themselves compelled to appoint a large Special Committee to consider the whole subject. This Committee came to the conclusion that it was necessary for the Society to recur to the original system, which was undoubtedly the one exclusively contemplated by the Charter.

"The whole question turns upon the responsible administration of Special Funds, and the Standing Committee cannot reverse a deliberate decision arrived at with much labour so lately as 1882. Taking their stand upon the plain words of the Charter, the Standing Committee feel themselves compelled to decline to 'receive' moneys without having the 'management and disposition' thereof, either as generally applicable to the whole Mission field, or as specially applicable to particular fields of Missionary labour.

"With respect to the suggestion contained in Mr. Hubbard's third resolution, the Standing Committee cannot do better than refer to the following clause in the report of the Sub-Committee on the relation of the Society to Special Funds.

"Speaking of the system of Special Funds before the alteration of 1882, it says in Clause 9, 'It has been suggested that some disadvantages of the present system might be avoided were the Society to require each Special Fund to render annually a duly audited account of its receipts and expenditure. But such a precaution, while it might possibly be regarded as an undue reflection upon the management of the Special Fund, would, in the judgment of your Sub-Committee, merely result in a fallacious appearance of responsibility on the Society's part, without giving any actual security as to the receipts or expenditure of money over which the Society would possess no real control.'

"On the above grounds the Standing Committee cannot recommend the Board to accept Mr. Hubbard's resolutions."

Canon Furse moved as an amendment to omit the third clause of Mr. Hubbard's resolution, and for the fourth to substitute the words:—

"That this meeting especially laments that the Secretary of the Society should have, in his comments on Special Funds, read by him at the Church Congress in Carlisle, on October 2nd, 1884, deprecated their existence, and have censured those who supported them."

This amendment was afterwards, by permission, withdrawn.

Bishop Perry moved, and the Bishop of Colchester seconded as an amendment, that the first and second clauses of Mr. Hubbard's Resolution be adopted, and that the third and fourth clauses be rejected.

The question first put to the meeting was that clauses three and four be rejected, which was carried first by acclamation, and then on a show of hands. The further question was then put as to clauses one and two, which were agreed to.

¹ The object of the original Charter is "to erect and settle a Corporacon for the receiving, managing, and disposing of the Charity of our Loving Subjects."

See also Clause 14 of the Charter:—"And Our further Will and Pleasure is. That the said Society shall Yearely and every Yeare give an account in Writing to our Lord Chancellor, or Lord Keeper of the Great Seale of England for the Time being, the Lord Cheife Justice of the King's Bench, and the Lord Cheife Justice of the Common Pleas, or any two of them, of the severall Summe or Summes of Money by them received and laid out by vertue of these Presents or any Authority hereby given, and of the Management and Disposicon of the Revenues and Charities aforesaid."

5. On the recommendation of the Standing Committee and the Bishop of Assiniboia, the Rev. T. Dickinson was placed on the Society's list for work in the diocese of Assiniboia.

6. All the candidates proposed in November were elected into the Corporation. The following were proposed for election in March :—

Rev. S. R. Goddard, Clyffe Pypard, Wootton Bassett, Wilts; Rev. F. W. Newman, New Mills, Stockport; Rev. F. Berry, St. Werburgh's, Derby; Rev. J. B. Dalison, Upwell, Wisbeach; Rev. C. H. Frost, Foulsham, Dereham, Norfolk; Very Rev. The Dean of Cashel, Cashel, Co. Tipperary; Rev. Chancellor H. Smyth, Cullen Rectory, Co. Tipperary; Rev. W. J. C. Day, Killeagh, Co. Cork; Very Rev. The Dean of Cloyne, Cloyne, Ireland; Rev. W. Hanlon, Innishannon, Co. Cork; Rev. Alexander Irwin, Timoleague, Co. Cork; Rev. Precentor T. Moore, LL.D., Middleton, Co. Cork; Rev. L. C. Nash, Ballymartle, Ballinhassig, Co. Cork; Rev. J. L. Porter, St. Peter's, Ballymodan, Bandon, Co. Cork; Rev. John Jebb Sargent, Ballyhea, Charlesville, Co. Cork; Horace Payne Townshend, Esq., Derry, Rosscarbery, Co. Cork; Rev. J. Hunt, D.D., Otford, Sevenoaks; Rev. W. H. Curtler, Beveré, Worcester; Rev. H. Hetherington, West Bradenham, Thetford; Rev. H. M. C. Price, Northam, Southampton; Rev. G. R. Fisher (Chaplain to the Forces), Portsdown Hill, Cosham, Hants; Rev. G. Murray Gawne, Reymerston, Attleborough; H. E. Bennett, Esq., Sparkford, Somerset; Rev. J. McGill, Stoke Ferry, Brandon; Rev. Wilfred A. Boyce, Ecchinswell, Newbury; Rev. R. F. Maynard, Catherington, Horndean; Rev. C. Eddy, Bramley, Basingstoke; Rev. H. T. Hughes, Emery Down, Lyndhurst; Rev. C. R. Tompkins, St. Peter's, Southsea; Rev. H. E. Nixon, Oxtou, Birkenhead; Rev. R. E. Trye, Leckhampton, Cheltenham; Rev. F. R. Lawson, Pershore; Rev. W. Yates, Worleston, Nantwich; Rev. A. P. Woodhouse, St. Matthew's, Sneinton, Nottingham; Major E. S. B. Lockyer, R.H.A., Westcote Barton, Steeple Aston; Rev. James Acheson, 5, Grey Friars, Chester; Very Rev. the Dean of Winchester; Rev. Edmund Fowle, Amesbury House, Bickley, Kent; Rev. A. S. Porter, Claines, Worcester; Rev. H. H. Woodward, Cathedral, Worcester; Rev. L. E. Owen, Farndon, Chester; Rev. D. Shaw, Saughton, Chester; Rev. G. S. Ram, St. Peter's, Bournemouth; Rev. W. H. Purton, St. Clement's, Bournemouth; Rev. E. B. Brackenbury, Sangreen, Bournemouth; W. G. Hardy, Esq., M.B., West Chevin, Bournemouth; J. G. Douglas, Esq., M.D., Tantallon, Bournemouth.

7. On the motion of F. Calvert, Esq., Q.C., seconded by Sir Walter R. Farquhar, Bart., a hearty vote of thanks to his Grace the President for presiding on this occasion was carried unanimously.





THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

MARCH 2, 1885.

THE TOKIO MISSION.

REPORT, DATED OCTOBER 17TH, 1884, FROM THE REV. E. C. HOPPER.—SELF-SUPPORT IN THE NATIVE JAPANESE CHURCH.—CONVERSIONS: PREACHINGS.—BIBLE TRANSLATION.—“OUR UNHAPPY DIVISIONS.”

THESE people really are learning self-help very well. I told you in my last that Kawachi had married the sewing teacher. A few days ago he sent me a polite message, that as he had a little money of his own, he did not wish to take any more money for his wife, but she would still go on teaching sewing. My other wedding was duly celebrated at Ushigome Church, on October 2nd. The ceremony was performed by myself, assisted by the Rev. E. R. Woodman, of the American Church Mission, with whom also Wake is working. Mrs. Wake was for some years one of the Mission scholars. I really wish those who guarantee money for these special funds would be more conscientious in sending it. I have had to send back Ura, the other girl who was on a scholarship, to a not very satisfactory home, because no money was sent; and as for those Bonin children, one trembles to think what will become of four or five half-educated, half-civilised girls of fifteen to seventeen.

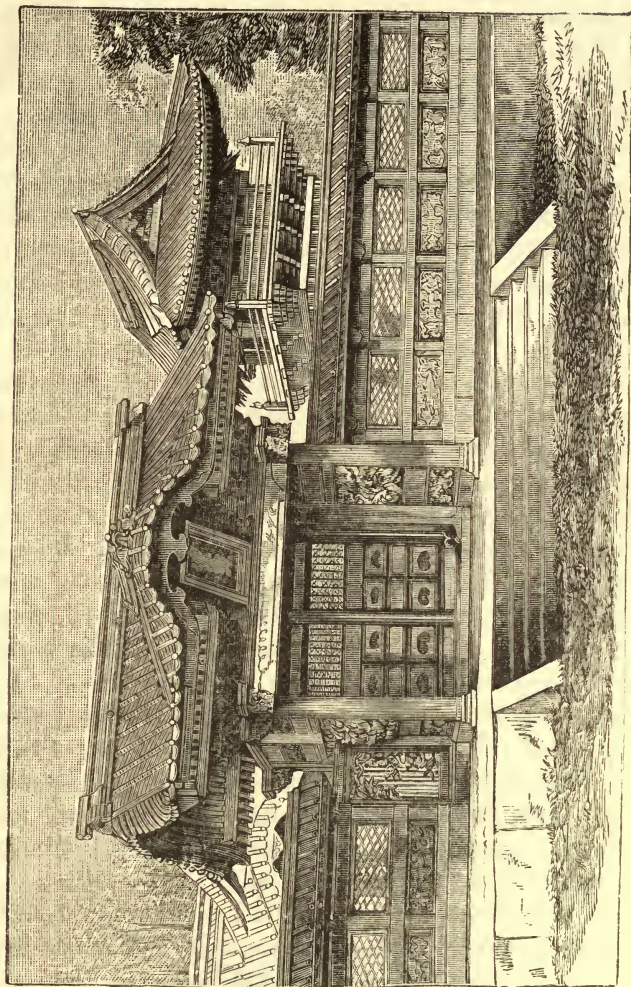
The church near Kiyobashi, from which Mr. Wright had great hopes, has certainly been successful in some ways ; but being just on the street, it is far too noisy for such services as the Holy Communion. Most of the Christians, too, live too far off to be able to come very regularly ; and partly, perhaps, owing to this, they hold Bible classes in their houses. From one house I have hopes of nearly ten baptisms, as the outcome of one Bible class.

The night preaching is, however, well attended, and some recent cases deserve, I think, more than passing mention.

On the first Sunday after Easter I preached from the text, "And now, Lord, what is my hope?" I noticed a fellow in gorgeous uniform standing in the porch, listening. He was one of the Emperor's bandsmen. The idea of a Christian having a hope was quite new to him ; I had a long talk with him afterwards, and gave him some books, but have not seen him since. Often these people will pay but little attention to the sermon, but read a Prayer-book or hymn-book, if one is lying before them. Once a man had been evidently very much puzzled by a book he took up. I asked him, when service was over, whether I could explain anything to him. He said he could not quite understand the first page of the Prayer-book. It was the table how to find Easter ! No wonder he could not understand.

The first Wednesday night after Mr. Lloyd came, Shimada was away preaching in the country, so I took the whole service. A man who strolled in, said he understood my sermon, which was on the lesson (St. Mark ii.), but what struck him most was the Litany. He was wonderfully impressed with the way in which we there pray for almost everything we can enumerate. But by far the most interesting case I have had was one Sunday night, soon after Trinity Sunday. If I remember rightly, Shimada was preaching from the first beatitude. A man who strolled in seemed very much interested in the sermon, and stopped afterwards to have a talk. He was from Nagasaki, and was going across to America to study farming, I think—and that *one sermon converted him*. He came for several days to Shimada, to be instructed more perfectly in "the way." He knew but little, he said, of Christianity before. Being only a

fortnight before his ship went, I was of course unable to baptise him, for of course I cannot tell what may have been, or even is now, in the background. He gave me a handsome piece of



SHIBA TEMPLE GATE, TOKIO

lacquer before he went. I do not like taking presents like that but I returned him the compliment with a Bible and a Japanese "kakimono," or hanging picture of the fifth chapter of St.

Matthew. On looking at it he caught his text (v. 3) at once. It was the idea of the kingdom of heaven which so struck him.

Well, he went off, and I wondered whether his was a weather-cock conversion, or whether there was anything real in it. Two or three steamers arrived from San Francisco, and by last mail I heard from my man—a very nice letter to me, and one to Shimada. I had given him a letter of introduction to all the American clergy. He had gone to Vancouver's Island. I shall write to him next mail, and, if I have time, also to the Bishop of New Westminster. Of course I cannot tell how much there may have been behind this, but, all the facts before me, I honestly believe it was a genuine case of conversion.

These last few nights nobody but Christians have come in the evening, so we have had no preaching; but the fact remains, that some part of the Gospel is preached regularly twice a week, and a number, varying from none to fifty or sixty, hear. Many hear and go away; but it must have some effect on them, the knowledge of Christianity is spreading so fast.

At the same time, I am sorry to say I have not been able to keep this work up without losses in other ways. One is, I ought really to have had more time at the language. I am not certain whether I should have felt it my duty to have taken over this Mission at all, had I known what was coming. I offered, however, to do so as a temporary matter—with the obvious result that here I am still, and I know what this means. I am stereotyping myself into a thoroughly second-rate knowledge of the language. I have to make what I do know go so far. However, as we do not come out here only to learn the language, and as my work, such as it is, has been evidently very much blessed, and (humanly speaking) successful, I see no great cause for regret that I am no great orator.

You will be glad to hear that the Old Testament is translated, with the exception of Psalms, Isaiah, Job, and a few lesser books, such as Canticles, Esther, and some of the minor prophets; so we are almost always now able to have a first lesson, and generally according to the lectionary. Ezekiel is just out, and we had it first time last Sunday. Dr. Verbeck wishes to postpone the publication of Psalms till the revised

Old Testament is out, so that all doubtful points can be settled harmoniously with that version.

Our unhappy divisions are of course represented in Japan as well as other places, and the idea naturally occurs to these people here that we are all as much at dagger's drawn with each other as the various Buddhist sects. Now in Japan there are eight sects of Buddhists, and they are far more sub-divided and opposed to each other in teaching than *any* two sects which profess and call themselves Christians.

To correct this idea as far as possible, Dr. Hada, a physician in the C.M.S. Church, got up a big "enzetsu kwai," or lecture meeting. The biggest theatre in Tokio was rented, and, as far as possible, each of our "divisions" was represented; 4,000 persons listened attentively for each of two days, many being unable to gain admission. Our Church was represented by the Rev. Masakadzu Tai, who preached on "I am not ashamed of the Gospel of Christ." I have heard several competent persons say that his sermon was one of the best, if not the best, given.

I should say, perhaps, that the relationship at present between the various Churches is probably as satisfactory and as great a cause for thankfulness as can well be imagined, *i.e.* all Episcopalians work together as such, though three societies; yet on common ground we do work as far as we can also with others. The danger there was at one time of all denominations forming one conglomerate mass, has, I believe, quite passed off. I have no fear whatever of any of our Christians leaving our Church, although at any rate my part of the work is rapidly becoming self-supporting. It is, of course, one of our greatest difficulties, and all I can say is, that all things considered, probably nothing better can be devised than the present status. I may add that I know that we gain by it.





DELHI.

PART OF A LETTER TO CANON WESTCOTT, DATED SEPT. 8TH, 1884, FROM THE REV. G. A. LEFROY, OF THE CAMBRIDGE MISSION TO DELHI IN CONNECTION WITH S.P.G.



THE following paper will be read—as it clearly was written—with very mixed feelings. We leave the description of the scene as it stands in Mr. Lefroy's words. It needs no comment to heighten it. We reprint the account simply as a record of an ordeal for Christian steadfastness, to which in several respects it would be difficult to find an historic parallel:—

There are obviously two ways in which individual converts to Christianity—and it is with such alone that we have at present to do in this country—may be dealt with as regards their future place of abode and manner of living, the one being to leave them in their own surroundings, and, as far as possible among their own people, in the hope that they may be a witness to guide others from among them into the truth, the other being to separate them off almost or altogether from their old associations and gather them together into a knot by themselves. The latter policy is usually known as that of segregation; to the former, perhaps because it is so perfectly obvious and simple, no special name that I know of can be given. It is not difficult to account for the fact that the segregation policy is that which has, in greater or less degree, been followed by far the greater number of Missions. In the first place the caste prejudices of Hindoos, and to an almost equal extent the bitterness of Mohammedans, make it quite impossible for a convert, if living, as so many of them do, in a kind of clan fashion, two or three generations and all degrees of relations massed together in one house, to continue his old position among them as though nothing had happened. He *must*, whether he wishes it or no, go out from among them and set up for himself. But this, to mention no other difficulty, means of course greatly increased expense which he is very frequently not able to undertake. What then more natural than that he should take refuge in the Mission Compound, where he can usually find, not only a house sufficient for his wants, and not seldom free of rent, but also a Christian atmosphere and congenial companionship, secured from the taunts and insults to which he would certainly be, for some considerable time at least, exposed if living in the open Bazar. Add to this the natural hope on the part of the Missionaries that by bringing Christians together into a purer air, away from their old

and so often debasing surroundings, a higher standard and tone of Christian thought and life may be evoked, many, it may be, feeble sparks combining to form a really vigorous and active flame, and it will not seem strange that this is the policy which, whether in the form of a Christian village entirely distinct from all surrounding habitations, or in the modified form of a Mission Compound in the city, of size sufficient to afford shelter to as many as are at present likely to need its refuge, has been most commonly followed. Now, while on the one hand, it is hard not to think that the plan of leaving them to be a light to their own world, where more than elsewhere their influence and testimony ought to make itself most powerfully felt, is really the truest and highest, it is also certain that the segregation plan is by no means an entire success, tending, as it so constantly does, to foster a more or less exotic life, and, above all, to put the converts at once into a position of immediate dependence on the Mission and Mission support, and in too many cases to substitute a very living faith in it and the depth of its purse and the compassion of the stringholders for any more real and worthy reliance on the great Giver of all. How far I am guilty of treason in saying this I do not know, for nothing is so apt to attract the attention and please the sentiments of friendly visitors to Missions as the little Christian village with its church, its pastor's house, its schools, and so much that brings back all that is best and dearest to us at home. Nevertheless, I believe that though in one or two cases under exceptionally wise and careful direction such villages have thriven, yet in many cases the dangers of which I have spoken have made themselves felt, and most strongly by those who have most to do with them, and have the greatest opportunity of seeing how they affect character. Whether it was the general theory or the experience of other Missions which had most weight with Mr. Winter in forming his decision, I cannot say, but, from whichever cause—probably from both—he had in the case of these poor Chamár Christians wholly abstained from anything approaching to a segregation policy, and had left them entirely among their own people to be a light to them. This, I may remark in passing, was possible, partly because of the imperfect Christianity of too many of these converts, partly from the fact that they do *not* mass together in one large home, in the way I have above referred to as common among the higher and wealthier classes, but live for the most part each in a most diminutive house of his own, but still more because of the lowness of their caste, which cannot afford to indulge in the distinctions and prejudices in which the higher Hindoo so mightily delights. In the highest classes a man will often refuse, as I have been credibly informed by my own Munshi, on religious scruples, to eat food with his brother, should there have occurred anything approaching to “incompatibility of temper” between them. In Mr. Winter's position we, on entering the work, most heartily concurred, believing it to be in every way the highest and wisest line. But during the last two years this conviction, chiefly under the teaching of sad experience, has been considerably modifying itself in, I believe, the minds of all of us. For while we still maintain that in theory, and given sufficiently powerful material for the experiment, this plan is far the best, yet we have been

forced to recognise that while even a very weakly flame, a farthing dip—if I may be allowed an expression which has been already used in this connection—*may* shed around it a light faint indeed, and yet amidst the surrounding blackness of darkness by no means to be despised, on the other hand it runs—especially if exposed to a raging storm—a very considerable risk of being entirely quenched. And this is what it seemed to me was happening, and that our poor people, starting from but a very low tone of Christianity themselves, so far from being able to influence, were quite unable to resist the mass of heathenism in the midst of which they lived, and that till they were freed from this contact and brought by some means or other into a purer air, there was but little chance of their attaining any true manhood in Christ. This view was most fully borne out by the testimony of those among themselves in whom any real strivings after a higher, truer life were beginning to make themselves felt: they always begged us to separate them off from their neighbours, and give them a place to themselves, representing that till this was done they felt their utter impotence to make any head against the evil around them. Influenced, then, by these considerations, we determined, after much hesitation and deliberation, to try the experiment of a modified form of segregation, not taking them away from their trade or out of the city into a wholly distinct village, but settling a few of the more earnestly-disposed amongst them in a little square of houses apart by themselves, but at the same time in the midst of the dwellings of their old caste-fellows. Here they would be free to carry on their own trade under precisely the old conditions, and while they would be exempt from the actual intrusion into their midst of idolatry or any other abomination from which they honestly wished to escape, they would at the same time be so situated that their whole life and tone would be known, and if indeed it did rise to a higher standard, very speedily make itself felt on their neighbours. Several reasons seemed to point to Daryaganj, a district of the city, as the name imports, on the river bank, as a suitable spot for this which we felt to be a most weighty experiment, involving as it did in great measure the abandonment of a theory to which we have hitherto held tenaciously. Accordingly a little square containing eight houses was built, and these were let to any Christians who professed that they wished to strive after a nearer approximation to the life to which their baptismal vow had pledged them, and were ready, in token thereof, to accept the following simple conditions which were indeed involved in the very idea of the place, viz:

- (1) To observe Sunday as a day of rest.
- (2) To use Christian rites exclusively at times of birth, marriage, and death.
- (3) To abstain from the use of charas.¹

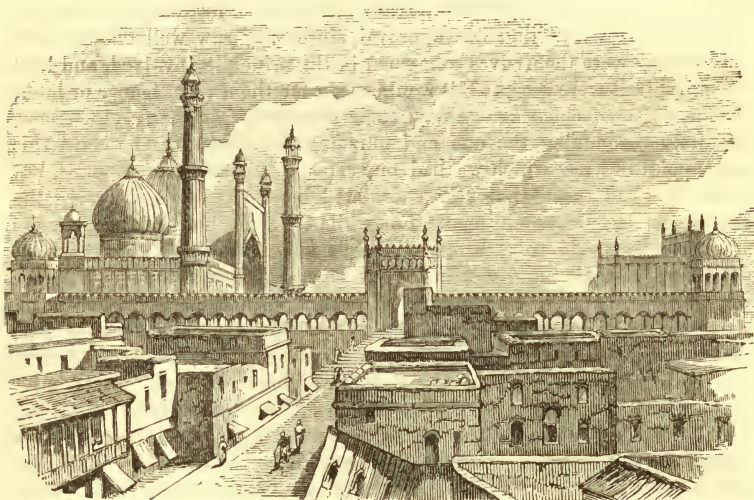
¹ Charas, I should explain, is a drug, very similar in its properties and action to opium, much used, and almost always with a degrading effect, by many of the members of this caste, and, so far as I have been able to ascertain, in a rather special degree among the Chamárs of Daryaganj. It is used chiefly for smoking in the huqqa or large pipe. Considering that they themselves regard the use of it as a low and debasing custom, accompanied with almost certain moral degradation, we thought it especially desirable to resist its introduction even in the smallest quantities from the first.

On these terms two or three men were forthcoming at once, one in especial who had already at a meeting of our little local congregation some time before subscribed to these rules preparatory to being elected *chaudri*, or head-man (a functionary answering somewhat to a very unmistakable churchwarden) of our district, and in the course of a month or two all the other houses were filled with men, differing a good deal, so far as I could judge, in the earnestness of their Christianity, but all, I hope and believe, urged by at least some stimulus of pure motive. For a time things went on happily enough, and we had every reason to congratulate ourselves, in a preliminary kind of way, on the success of our experiment, but it was not long before troubles began to crop up, and these really arose necessarily from the position in which these men now found themselves placed. On the one hand they had advanced so far as to commit themselves definitely in some respects, at least, to a Christian manner of life. On the other, they had not yet made that open and final severance from their old caste which would free them from its claims and secure them from the temptation of being invited to share in its festivals and rites. The natural outcome was a continual bickering between the different families as to what was and what was not consistent with their new and more distinctly Christian attitude, each member being inclined to be very liberal in the concessions which he made to himself, and the favour with which he regarded the invitations of his own old friends, but very much the reverse where his neighbour was concerned, and this quarrelling increased so much as to threaten the very life of the little community. I went to see them one day preparatory to leaving Delhi for a few days' work in the district, and things looked so bad that I left them with a sad heart, thinking it only too likely that before I returned they would have completely broken up and gone off again to their old life. But by the grace of God it was not so, but rather this fighting, resulting legitimately, as one may almost say it did, from their equivocal and undecided position, proved the means of bringing them forward another step in the right direction of decision for Christ. The night after I left, as they were talking together, somebody, I know not who, recognising the true cause of their troubles, suggested that—instead of falling back into their old position, and so, to put it on no higher ground, bringing on themselves the ridicule of all Christians and *Chamárs* alike—they should take another step forward and definitely break off connection with their old brotherhood. It was obviously the true and the only true solution of the difficulty, but to act upon it required a degree of determination and courage, of which there had been previously but little trace among them. For of course the step would involve the loss of whatever position they had hitherto held among their caste fellows. It is true that this was at all considerable only in the case of one man, the *chaudri* or head-man, to whom I have already referred, and who held a similar position amongst a small section of the *Daryaganj Chamárs*. The honour had been purchased by his grandfather, as such honours mostly are among these people, at the expense of a feast involving an outlay of some six or seven hundred rupees, after which the dignity passes on from father to son, and

is regarded as a very real and very important part of the family property. To voluntarily relinquish this would, of course, cost any man an effort, but even in the case of the others, who held a merely subordinate position of full membership in the caste, it must have seemed a somewhat formidable proposal to convene a meeting of all the older and most respected members of their community, to whom they had always been accustomed to defer, and whose collective opinion was final in all internal disputes affecting members of the caste, and then standing up before them renounce publicly all further allegiance or connection. This is the way, and the only recognised way, in which such severance can be effected. You will not, therefore, be surprised that the proposal to take this step met with but faint approval at the time, and was followed by several days of anxious and conflicting counsels. Rather I think one has reason to be thankfully surprised, and to trace the direct working of the Holy Spirit in the fact that the higher view did ultimately prevail, and our tenants settled to convoke such a meeting as that I have described, and then and there to terminate connection with their old caste, and break the bands which they felt were tying them down to the lower life. It was a curious, and, viewed in the result, a happy coincidence that during these very days not only was I absent from the district but the catechist also for special reasons was unable to be with them as much as usual. For, while it might naturally have been anticipated that this absence, at such a critical juncture, of the guidance and support upon which they are accustomed to rely, would have had a prejudicial influence on the decision; on the other hand, when it proved otherwise, this very fact lent a spontaneity and reality to their conduct which would have been in part, at least, lacking had it seemed to be merely the result of our instigation and exhortation, while it also materially contributed to strengthen their own firmness of attitude and determination to go through with the course they had of their own free will resolved upon. I need not tell you how happy I was, how deeply thankful to Him from Whom all holy desires and all just counsels, as well as all good works proceed, when I found the turn which things had taken. It was determined to call the important meeting as soon as possible within a week of my return. Messengers were sent round the whole city and suburbs to convoke those whose attendance was required. The method of summoning such meetings, or "Panchayats," is well recognised, forming as they do the continual court of appeal in all classes and castes of the Hindoos throughout this country in all those matters which are decided by internal arbitration, and not by resort to the of course, superior, but, so to speak, foreign, and far less heartily obeyed authority of the English courts. They are attended not, I need scarcely say, by the whole male population, who, numbering, for instance, in the special caste of which I am speaking, some ten or twelve thousand would form a quite unmanageable body, but by the heads of the numerous little clans or boroughs into which, by a wholly natural and spontaneous principle of organisation, each of the larger castes has got broken up. In the case of the Chamárs, even these heads are too numerous to be often brought together to one spot, and so they have formed themselves into three main

divisions, called in Urdu *Bawān*, i.e. *fifty-two* villages or clans, indicating the original number of representatives in each, though in course of time these, too, have been largely modified. Each division constitutes an amply sufficient tribunal for any ordinary disputes which its members may bring before it, though in cases of very exceptional magnitude the three occasionally coalesce and form one supreme court. In the present case it was only the particular Bawāni to which our people belonged that was summoned, consisting of some 250 representatives. The time of meeting, the invariable and only possible time as we were assured, may strike you as it certainly did us, who were expected to attend, as remarkable, if not inconvenient—being midnight—though indeed high precedent may be adduced in our own land for the conduct of deliberations at such an hour. It was significant that the convocation was strenuously opposed, by fair and unfair means alike, by some of the *Christians* of the district, who looked upon the proposed step with anything but approval, since they saw well enough how closely they were themselves concerned in the principle involved, and how certainly, if it were accepted, it would mean for them also, sooner or later, the necessity of choosing between their two lives, Christian and Chamār, definitely abandoning the one and pursuing the other. And indeed this was a point of view which we had ourselves by no means overlooked, but which we had most anxiously considered before finally sanctioning the proposal of the Daryaganj men. For while the main body of the Chamārs are perfectly ready to continue on terms of friendship and brotherhood with those of their number who have received baptism, so long as these are practically content to merge their Christianity in their Chamārship, on the other hand we knew it was highly probable that any move, such as that now contemplated, in the direction of making a definitely fresh start and disowning allegiance to the old brotherhood as such, would most probably be responded to on the part of the latter by a general call to all, whether originally engaged in this movement or not, to declare themselves openly the one thing or the other, accompanied by the exclusion of all who stood firm to their Christianity from the privileges of their caste. And, with the exception of these few men, who were proposing of their own free will to occupy this position, there were but few of whom we seemed, at present, to have ground for hope that they could sustain such a test, while there was of course always the hope that by letting things go on quietly in their accustomed course without hurrying on the moment of final decision, others might gradually advance to the point from which it would be easier for them to go on than draw back. On the other hand, we did not *know* that any such retaliatory move would be taken, and in any case we felt that in our present position of extreme weakness or half-heartedness any movement towards strength must be for good, however much it might seem at the moment to cost. It was in this conviction that we determined to go through with the proposed meeting. And certainly it was one, the memory of which will stay by many of us, I think, for long. We got down to the spot (I forget whether I have said that the Daryaganj Christian *Basti* was the chosen place of convocation) just before

midnight, the Mission clergy being present in force, with the exception of Haig and Wright, who had but recently reached the country, and who, their acquaintance with the language being at the time confined to some valuable rudiments, which did not include the more delicate idioms of the common tongue, felt strongly the rival and surely, I may say, at such an hour, legitimate claims of the couch. There was no moon, and the little courtyard was lighted only by "glims" of the very feeblest nature, so it took us some time to ascertain the exact position of affairs. We then found that some 200 of the Chamárs had already arrived and were sitting together, while the Christians—these consisting chiefly of the families of the Basti, the catechists, readers, &c., of the Mission and a few other of the more earnestly disposed Christians from other districts—were massed



THE JUMNA MUSJID, DELHI.

together a little apart. We found of course, and as all previous experience might have told us would be the case, that we were much too early, and that there were still various preliminaries to be got through before the business could begin in earnest. The first thing was to send and insist on the attendance of some few men, living chiefly, we were thankful to find, in the immediate neighbourhood, who had failed to present themselves, and we were amused and somewhat maliciously pleased to hear that these were, for the most part, those very Christians who had tried to frustrate the meeting altogether, but having failed in this had determined at any rate to keep clear of it themselves. Not a bit of it. Two or three brothers were despatched to the abode of each, and insisted, doubtless by most fraternal, but evidently by sufficiently cogent arguments, on the necessity

of their attendance. They came in one by one sheepishly enough. Meantime we were getting the Christians better arranged together and trying to induce some of those who had taken their place among the Chamárs to come out from among them and range themselves with those to whom by name they belonged. In some cases we were successful, in others not, and as might have been expected, the later conduct of each man was plainly foreshadowed in the response which they made to this preliminary invitation. At last all were assembled, and we were hoping that we might proceed at once to business, as it was now past one a.m. ; but again we had a trial of patience, for it seemed that nothing in the way of formal deliberation could be entered on till refreshments, consisting of some very simple kind of sherbet, had been served round to all assembled. Nothing is done in a hurry in this country, and the present proceeding was no exception to the rule. Suffice it, however, that by about 1.30, or perhaps a little later, the ball was really opened. The first move was on the part of our catechist, who gave a short *résumé* of the events which had led to the present meeting, and thanked them for having all responded to the summons, and then called on our chaudri and the other men to do their part. This they did simply and well. Standing up they one after the other expressed their appreciation of the comfort which they had enjoyed, and the consideration they had met with in their old connection, but regretted that they had now reached a point in their new life as Christians which made it impossible for them to continue on the old terms of fellowship, and they therefore wished to say that for the future, while they were, and always would be, glad to reckon many individuals as personal friends, they would have nothing to do with the Chamár Brotherhood, as such ; they would not recognise its authority or attend its meetings. So far all went smoothly, and this declaration was even received with favour as an outspoken, frank confession which it well became them to make. But then a little point arose which showed that there was, to say the least, a strong undercurrent of opposition present, for our chaudri, on resigning the similar post of chaudri in his old caste (which, as I have previously said, he had held), was entitled by custom to nominate his successor—strictly to *nominate*, the acceptance or rejection of his nomination being at the option of the meeting, and when in the exercise of this right he proceeded to nominate his nephew, who was not a Christian, the nomination was, after a very few moments of discussion, rejected with something very like contempt. Then there was a lull and we waited anxiously to see what turn things would take, for now that our part was done, and the object with which we had called the meeting was attained, it was just a question whether they would break up, leaving the step already taken to work its influence quietly and gradually, which was the course which we should, on the whole, have ourselves preferred, or whether they would proceed to the sifting of which I have spoken above. Before long it made itself very evident that the latter was their intention. It was very interesting to watch the way in which decisions were gradually matured among them and then found expression. The whole process was essentially natural, and I fancy that

on this occasion we enjoyed an insight into the real internal workings of the Panchayat system of the country, which does not fall to the lot of a great many Englishmen. As a rule, the presence of the latter, in the few cases where such presence is possible, gives an entirely forced and artificial character to the entire proceedings of the meeting, but here, under the influence of strong feelings, they plainly forgot us almost or altogether—sitting, as we were, quietly in the darkness and somewhat to one side—and followed instinctively their wonted procedure. Silence would reign for a time, or silence only broken by the murmuring of low voices as all the heads clustered themselves together into little knots, usually round some one more or less prominent and central head, and discussed the matter in dispute, and as opinions took clearer shape the voices rose to louder utterance, till the comparative silence was succeeded, first by a buzz, and then by something like a roar, as everybody, having found what he believed to be the true solution, hastened to convey it in no measured tones to his neighbour; but then, out of the uproar, order once more evolved itself as some one of the more prominent personages, raising himself slightly on his hips or throwing himself forward on his knees (I need scarcely say that they were all squatting round on pieces of cloth and mats on the ground), addressed by name some other notable, and propounded his view of the right line of conduct to be pursued. It was very interesting, but I must not dwell on this now. As I said, we soon found that the general feeling of the meeting was strongly in favour of “sifting out the Christians,” the process to be performed by setting a pot of Ganges water (which takes the place of our Bible in an oath) in the midst, and calling on all those who were supposed to be Christians to come forward and raise it to their foreheads in sign of worship, at the risk of being summarily ejected from the caste if they refused. One or two preliminary difficulties had first to be resolved. In the first place, it was a question *who* should call upon the Christians to stand forward, and as more than one member of considerable standing and personal or family influence among the Chamárs was included in the number, it was a function from which most shrank. At first they tried to throw the odium of the active step on us by suggesting that *we* should now ascertain the real position of our converts by producing the register and reading out the names one by one, giving each the opportunity of declaring himself in the face of all a true man. It was cleverly put, but fully entering into, and *sharing*, their motive, we declined, merely pointing out that the meeting had been called in accordance with the expressed wish of certain prominent members of our congregation, that these had now said their say, and, while it was, of course, open to any other Christian to stand up and follow their example, and we should be only too rejoiced to see any do so, on the other hand we had no wish to subject our converts to any strain for which they were not prepared; that in short, so far as we were concerned, the meeting was at an end, and any further step, if such was to be taken, must emanate from them. In the force of this they reluctantly acquiesced, and it was decided that each head-man of a district should call out one by one the names of those who

lay within his jurisdiction. They next asked us to oblige them with a little Ganges water for the purpose of the test, to which we replied that the article being in no demand among us was unfortunately not to hand, and sorry as we were not to be able to oblige our *quasi* guests in any particular, yet in this one we must ask them to provide for themselves. And it was wonderful how rapidly such provision was made, considering that the Ganges lies at a distance of not less than forty miles as the crow flies. A boy lifting a pot disappeared, taking, by a curious coincidence, which I merely mention for what it is worth, the direction of the nearest well, and in an incredibly short space of time reappeared with the holy fluid. To a person sceptically disposed the incident might have presented difficulties. All *we* felt was that it was no concern of ours, and that so long as those for whose use it was intended were satisfied, we had no occasion to be anything else. And now all was ready, and after a few minutes of really very anxious suspense, for there was no question that a real crisis in the life of our little congregation had come, the calling out commenced. Designedly or otherwise, it happened that the first five names called were those of men of very weak character, low esteem, and poor position among both their old and their new caste-fellows, and it was with less surprise than sorrow that I (who knew them best) saw them one after the other step forward in obedience to the summons and raise the water to their heads. It was done rather amidst the jeers, half suppressed, than the real approval of the Chamárs. On our part we made no sign, except that as each stepped forward I also advanced to the middle with a pencil and paper, and, as he lifted the water, wrote down the name as a formal recognition of his act. But this again was a process the reverse of speedy, and meantime there was a little bye-play going on near where we were sitting, of the deepest interest, and on the result of which turned the real success or failure, from our point of view, of this part of the meeting. Among the men who had taken their place from the first as Christians, there was a young fellow on whose line of conduct that of many others depended. He is a very well-to-do and active man, much respected by all, Christians and Chamárs alike, a chaudri already in his own right, and with the prospect of a second chaudriship in reversion from his father. I knew him to be of high character, and also distinctly *inclined* towards Christianity; but how far he would be prepared to stand firm on such an occasion as the present, at the possible loss of all his old caste privileges, which are so highly valued, was, to say the least, a very open question. I say at the *possible* loss, for I ought to have said that when it was found how many, and how influential members of the meeting were involved in this matter, it was decided that the cutting them all off from caste-communion was too grave a step to be taken at once, and would have to be reserved for a united meeting of all the three sections of the Chamár brotherhood, to which I have alluded above. The present action was therefore confined to ascertaining who those were who, when it came to the point, valued their Christianity above their Chamárship, leaving the further question of the line to be pursued towards such for decision at a future and larger meeting;

but at the present there seemed every reason for thinking that such line would be hostile. Much, then, depended on him ; and while the case of the five men to whom I have already alluded was going forward fitfully and tediously, vigorous efforts were being made by his old associates to withdraw him from a position so compromising as that he at present occupied. I had myself sat down beside him for a few moments at an earlier stage of the proceeding, partly to try to encourage him to play the man, partly from an eager desire to know what his real intentions were ; and on the latter point I had been much reassured by his abrupt reply to a question by which I had sought to elicit this information : "What do you suppose I have sat down here for ?" But now we saw first an old friend come and engage him in earnest conversation, evidently urging him to go over to the rank of the Chamárs ; and then, as he withdrew unsuccessful, his father himself got up and moved towards him. I could not resist the temptation of being present at the interview, and again slipped quietly into my previous place by his side. It was really a moment not to be soon forgotten. Both of them were men of strong wills, and showed it in their faces ; and, as the father stooped down and looked his son full in the face for a few moments, no word was exchanged. Then : "What are you doing here ?" "In my place with the Christians." "Come with me at once." "I can't." "Take up the Ganges water." "Never." That was all ; and then, with a look of the deepest resentment, the father withdrew. To appreciate the effort this must have cost you should remember, in addition to what I have said above about his own personal position, how very strong the bonds of filial obedience in this country are, and how entirely, in return, the father looks to his son to keep up the fair name, and inherit the privileges of the house. Under these circumstances you will, I think, feel that it can have cost no slight effort to take the decided line this young fellow did, or rather that nothing short of the very real and present power of the Holy Spirit would have enabled him to quit himself so truly as a man.

This was, as I have said, the turning-point of this latter part of the night's business. Even now they hesitated to call upon him openly, still hoping that if no final step was taken at once they would be able afterwards, by intimidation or persuasion, to win him over ; but against this policy of inaction those men who had already apostatised loudly and, in a sense, fairly clamoured, insisting that the others should be subjected to the same strain as that under which they had themselves given way. If, however, they hoped to see him follow their example they were mistaken, for when at last his name was called, he stood up, and very quietly and firmly said that while he had no wish to follow the lead of those who had *proprio motu* separated themselves from the Chamár Brotherhood, on the other hand he was before all else a Christian, and Christian he would be, whether this should bring upon him exclusion from the caste or not. You may imagine how happy and deeply thankful we were to hear such open, manly words. And behind him all the rest, who stood indeed in a position of semi-dependence to him, being members of the clan, of which he was by his old right chaudri, stood firm. They were not indeed all called upon indi-

vidually, for the third or fourth man who was put on his feet, instead of pursuing the courteous and semi-regretful tone which the others had used, retaliated with such an attack on some of the abuses of the Chamár Brotherhood, including especially some very pungent allusions to the laziness and covetousness of their head men, that they all begged him to be seated with all speed, assuring him that they had heard quite enough to prevent any possibility of mistake as to his meaning. He was in no hurry to comply with the request, and they, on the other hand, when he did so, resolved that it was needless to call on any others for an expression of opinion which had now declared itself, at least, sufficiently. And so at 7.30 A.M. the meeting broke up, and we adjourned, with all the Christians present, to our little chapel near by for a short service, to which the events of the preceding night lent, as you will readily believe, a very special solemnity and meaning.

And now, just to sum up very shortly the position in which this night's work left us and our congregation. Five men had, under strong trial, it is true, but still openly and wilfully, denied their Lord; occasion sufficient surely for deep sorrow and humility, and searchings of heart. On the other hand, eight families had definitely stood out and broken that bond which had weighted so heavily all their previous attempts at a Christian life, and stood forward, nominally at any rate, Christians, and Christians only. And besides these, there was another body, numbering some eight or nine heads of families, in more or less intermediate position, not at present breaking loose from their old caste, but on the other hand, pledged to do so rather than abandon their newer faith; and in point of fact, the moral influence of the latter party, though their line of conduct has been distinctly less high, was, I believe, of considerably the greater weight amongst their fellows.

And then as to later events. The very moderation of the Chamárs in not pressing the question of immediate exclusion has prevented the results of the meeting being as clearly visible in the subsequent walk of those who declared themselves Christ's as it would otherwise have been. Nor may we disguise the operation of the natural law of reaction following, though I am thankful to say far from equalling, action, brought home to us as it is by the certain fact that the best of these men have not wholly clung fast to the position which they, for the time at least, genuinely occupied, but have let themselves be betrayed into actions inconsistent with a stronger faith. Yet, when all is said and done, I cannot believe but that a real point, a very real point, has been made, and that we have had, at any rate, unmistakable—be they in the present individuals permanent or transient—traces of the working of a Spirit not of this world, and the earnest of greater things to come. Wherefore we ask your prayers for them and us, and all who so sorely need them.





FINANCE IN MANITOBA.

“**W**E are labouring (writes the Bishop of Rupertsland on January 17th) under considerable financial troubles. Three years ago people came here from all parts, and land went up to fabulous prices. The bubble burst almost in a day. Very many of our people got into the excitement, and found themselves pledged for heavy pieces of land. Two years have passed, but things have not got to their natural course. We cannot sell our land, except at what we feel would be throwing it away. In a year or two things will probably right themselves; but meanwhile we are in danger of being utterly embarrassed. So it has been thought well that Archdeacon Pinkham, who wished to visit England, should try to raise what would complete our endowment, and so enable us to float till better times.

“I inclose paper, which I am sending to some friends.

“I hope the Archdeacon will have a pleasant visit to England for himself, and a profitable one for us. I know well the difficulties before him.”

The paper inclosed by the Bishop runs as follows:—

Archdeacon Pinkham, Financial Secretary of the diocese of Rupertsland, who has been in this country for over sixteen years, having until lately filled the office of Superintendent of the Protestant State Schools in this Province, a position which he resigned last year, to the great regret of the Government and people, being desirous of visiting England, has been intrusted with a mission of vital importance to the Church here.

1. St. John's College, Winnipeg, is one of the colleges in the University of Manitoba, educating students in Arts and Theology, and having associated with it a grammar school called St. John's College School.

It thus furnishes a full education to members of the Church

of England and others availing themselves of its course of studies, and the attendance has been most gratifying, considering the small population and resources of the country. A considerable proportion of the clergy in this diocese, and several in the other dioceses of the Ecclesiastical Province of Rupert's-land, have been educated in it.

There is also a Ladies' School, which was undertaken mainly from the encouragement of the late Prebendary Wright, Hon. Secretary of the C.M.S., who aided the effort with the munificent sum of £2,000.

St. John's College and its schools are at the present time under burdens imperatively forced on them by the growth of the country, the extension of education, and the advance of other institutions. And these burdens threaten serious embarrassment, owing to the inability of the Church here for the present to deal with them, from the financial pressure under which this country is lying—a pressure due mainly to causes independent of the country.

One of these causes is the reaction from a most unhealthy speculation in land here two or three years ago, leading to very excessive prices of land for a time, and, on the sudden fall of prices, to serious losses to many. A withdrawal of outside capital from investment in land followed, attended by a pressure on a very large number of our residents who had purchased land, and by as undue a depreciation of land as there had been an over-valuation, from so much being forcibly thrown into the market in the absence of buyers.

The other cause is the continued weakness of our great number of small settlements from the scattering of the incoming immigrants over such an extent of country through the extraordinary pushing forward of the Canadian Pacific Railway.

I do not know that I can better place before the public the position of the College and its Schools than by giving the following full extract from my address to the Diocesan Synod on October 29th last year :—

“Since last Synod, the new building of St. John's College has been erected. With the general structure we are well satisfied,

but the heating, draining, and plumbing have given us a good deal of trouble, and seem likely to cause both trouble and expense. We have felt severely the pressure of the times. There has always been, more or less, a burden of debt, from our growth, requiring from time to time additions to our buildings, for which we had no funds. This debt was reduced a few years ago, but the erection of a house for the deputy head master, and of additional rooms for matron and hospital, again raised it to about \$17,000. Then the double brick-house for two masters cost \$10,500. The erection of the new College, many additional expenses attending this, the interest on the debt, and an additional cost from occupying the new building in fuel, service, and the other expenses of a double establishment, which we have reckoned at \$4,000, have raised the debt to 55,000. We did not see our way clear, in face of the commercial depression and difficulties of the past two years, to ask for further subscriptions, though many of the leading Churchmen of the diocese have not contributed, while about \$12,000 of the subscriptions promised have either not been paid or paid in land, which cannot be advantageously disposed of. The valuable field opposite the College, by the sale of which we had hoped to have removed our indebtedness, has, for the same reason, not been disposed of. The general endowment of the College has, since last Synod, risen from \$7,250 to \$15,000. The endowment for scholarships and special professorships amounts to \$110,000, not including the dividends, as dean or canons, of the professors, who are members of the Chapter of St. John's Cathedral. As soon as the situation clearly showed itself at the end of the last academical year, and there was no immediate prospect of relief, the Council of the College took every possible measure for carrying the College through the present difficulty. A practicable reduction in the staff was made, the appointment of a mathematical and scientific master, much needed, was deferred, and residence in the new building abandoned for the present academical year. We hope in this way that very little addition will be made to the debt in the coming year, even if we should still fail to receive the promised subscriptions. But the present arrangement can only be regarded

as temporary. If we could erect a residence near the College for the deputy head master, and temporary class-rooms for the College School, probably the better way would be to have both the College and the College School in the new building. But we should then be crowded. In fact, it is clear that if prosperity shortly returns to the country, we shall require the College for the students, and a new College School for the boys. We also urgently need a good mathematical scholar, able to teach higher mathematics, if required, and to take charge of the observatory, which we hope shortly to have established. For this observatory I received lately, through the kind gift of Mrs. and Miss Macallum, a set of very fine instruments. If we could raise £5,300, or about \$26,500, the College would receive £1,700, or about \$8,500 from the S.P.C.K. and S.P.G. This would raise our general endowment to 50,000, and would amply enable us to pay the interest on the debt, and secure the services of a mathematical and scientific master. We could then wait for the removal of the debt. It would, indeed, be a great boon to the College, and, I may add, to the city, if this debt could be removed, without the sale of the field I have referred to, so that it might form permanently part of the College grounds—grounds that I hope may one day, when funds will allow of the necessary expense, be not only a comfort and pride to the members of the College, but a pleasant resort to well-conducted citizens. The raising of the £5,300 to complete the College endowment should then, I think, be our first care. We had also difficulty with our Ladies' School. There was a constantly increasing debt. The governors felt, therefore, that it had become, for the saving of the very valuable property, necessary to close the school until the country would be in a position to help them. But Mrs. Cowley, who had twice with such acceptance presided over the school, came to our relief, and is now conducting the school on her own responsibility. Still we have to pay the interest of the debt."

It will, then, be the object of Archdeacon Pinkham (a) to raise £5,300 so as to secure the grants of £1,700 from the

Societies; (b) to receive any aid towards the debt on the St. John's College Ladies' School, which is £2,000, or towards the interest on it, which is £160.

2. There is another object for which Archdeacon Pinkham will also gladly obtain assistance, and which is of great importance at present to the diocese.

The S.P.G. and S.P.C.K. each makes a grant of £500 to meet £1,500 raised towards our Clergy Endowment Fund from any sources. In other words, for every £1,000 that can be raised, £1,000 can be obtained from the two Societies. The S.P.G. will meet assistance up to £2,500, and the S.P.C.K. up to £3,500.

The grants from the S.P.C.K., both for the College Endowment and the Clergy Endowment Fund, are limited to five years from the time of making the grant, and part of the time has already passed. This makes assistance still more necessary.

The institutions in this diocese are very complete, and will do eminent service through our Church for this country, if they be carried through the present unexpected pressure.

Your kind assistance is asked towards the effort of Archdeacon Pinkham.

R. RUPERTSLAND.

Subscriptions for any of these objects may be paid to Archdeacon Pinkham (address—19, Delahay Street, S.W.), either direct, or through the Clydesdale Bank, 30, Lombard Street, E.C., or to the Rev. C. Alfred Jones (Commissary for the Bishop of Rupertsland), 2, Little Dean's Yard, Westminster, S.W.





OUR LATEST PROTECTORATE.

To the Editor of the "MISSION FIELD."

SIR,—Having received a letter from a son on the Australian station, whose ship was one of those recently engaged in hoisting our flag over a portion of New Guinea and adjacent islands, I send you some extracts from his accounts of the place and people, and of the work going on amongst them.

Although not authorised so to use what was written privately, it does not seem to me there can be any objection to making the matter of Lieutenant Lowry's letter public, if you consider it of sufficient interest. It testifies very practically, I think, to the power and blessedness of Missionary work, and of Christian teaching and example.

Let us hope, too, that it records about the closing chapters of the deplorable history of the slave-labour traffic in those southern seas and lands.

Let me venture to add that, if it has not been given us of the venerable Society for the Propagation of the Gospel in Foreign Parts to do the work here referred to, at least we can value and admire it in others, and—taking fresh courage from the result—do all that in us lies to press forward the cause, and in future to leave no island in those seas unsupplied with her ministrations. What a testimony to the power of Christian living and teaching upon those who ten years ago were savage cannibals, was that of the Commodore just returned from New Guinea to Sydney, when he said, in presence of the Governor of New South Wales, that the work done for the natives of that island by Mr. and Mrs. Lawes and by Mr. Chalmers, was so noble in its beneficent influence that no words of his could

exaggerate its praise! "An influence so great," added Commodore Erskine, "that he thought any crowned head might be proud to exercise it over any people!"

R. W. LOWRY,

1st February, 1885.

Lieut.-General.

SOUTH COAST OF NEW GUINEA,

Nov. 22nd to 26th, 1884.

After posting my last, we weighed from Port Moresby, where, however, I was fortunate enough to get on shore one afternoon when an examination was going on at the Mission school, and saw all the children. They seemed a most intelligent, bright set, and wonderfully well educated, especially in geography, which they quite enjoyed. On the 16th we anchored at Kerepunu, a very large village with 2,000 inhabitants, where we found all most friendly; indeed, the south-eastern tribes which have been brought under Missionary influence seem to welcome men-of-war most warmly. I had a pleasant stroll through the village on Sunday P.M., but too late for the service held by the native teachers; and as the latter could not speak English, I learnt but little of the Mission work—that little was, however, exceptionally strong, a local English trader giving most striking testimony in its favour. We have been fortunate, too, in carrying about with us Mr. Chalmers, the oldest Missionary in New Guinea—a truly noble fellow of the Livingstone stamp. He knows every yard of these 500 miles of coast, roughing it in open boats, sleeping in any shelter, or in the open air, with only just the luggage he can carry, making long expeditions inland where no other white man's foot has ever trod, and trusting himself alone and unarmed amongst the wildest tribes, yet well-nigh worshipped by even cannibals. His is, indeed, a marvellous personal influence spread over such a vast extent of savagedom, and the wildest seem to brighten up at the sight of him. He is a stout, broad-built man, of about fifty, with hearty laugh and ready wit and good story for every one—the delight of our mess and the hero of our lower deck, yet with a manly

piety which carries great weight. Last Sunday he gave us a ten minutes' sermon—short, pithy, and to the point, full of quaint Scotch phrases, yet instinct with earnest pleading which touched alike officers and men. He sits with us yarning, smoking, and talking by the hour, with such a ready fund of anecdote, wit, and general information, that “all hands” vote him the best companion they have ever known, neither dress nor language showing aught but the rough explorer and well-read man of the world, till some remark brings forth a reply which shows what is the source of all his happiness and “the hope that is in him.”

The whole population of Kerepunu seemed to be in or about the water when we arrived, uttering shrill cries of wonder and delight at the size of the ship. We blew our steam syren, an instrument which makes a series of most unearthly noises of great power, intended for fog-signalling, and capable of wonderful variations when skilfully played, wailing and howling in a fashion no banshee could equal, and that can be heard for many miles. It was a sight to see those natives skeddadle out of the water, hiding behind houses and trees, and crying out—as we were afterwards told—that we had got the devil on board, and that he was trying to get after them, only we had tied him up!

Next day, when the *Nelson* came in, she flashed the electric light on them after dark, and this, they said, was the evil spirit's eye looking for them. They soon, however, recovered from the scare, and came off to us freely, bargaining keenly for anything we valued, and sticking to their price, yet trusting us implicitly if we took away anything to look at it. They never went back on a bargain, or failed to bring off anything ordered or paid for in advance; so, on the whole, we were much struck with their honesty. When I landed I bought a quaint hair-comb from a native, and immediately every youngster ran off, and returned with combs of all sorts and sizes. It was the same with shells, plants, ferns, and flowers;—anything they thought we cared for was brought to us, and bargained for keenly. This is the only place in these seas where I have seen thoroughly savage tribes trading systematically—one village taking yams, another fish,

another birds of paradise, pigs, sago, cocoa-nuts, small ornaments, making trading voyages in their canoes for often a hundred miles, exchanging *produce*; for *money* they have none! The villages are built on raised piles, with platforms some five feet from the ground, the families each having a house to themselves, and the greatest affection being shown for the children, who nearly always seem to walk hand-in-hand with their parents, even the men carrying them in their arms when frightened.

When the *Nelson* arrived "all hands" were landed, the flag hoisted, a Proclamation read and translated, cheers given, a salute and *feu de joie* fired, and every one came off very hot and very sun-beaten. That P.M. I landed with my gun, bagging in an hour and a-half two duck and seven curlew—a welcome addition to our mess fare. It was the cool of the evening and most pleasing walking, the excitement of four natives (who followed me) as each bird fell being most amusing. Their faith in the power of *gun* was most touching, for they often wanted me to fire at birds several hundred yards away, and in one case at a stork fully half a mile off!

On leaving Kerepunu we were sent to Toulon Island to read the Proclamation, only staying a couple of hours, for which we were all sorry, as it is the prettiest part we have yet seen. All this eastern part of New Guinea is very beautiful, thickly wooded, with fine timber and splendid mountain ranges inland, from which many good streams run down to the sea, with very fertile land around the mouths—all a great contrast to the scene about Port Moresby. From Toulon Island we went to South Cape, and had three very enjoyable days there, going through the flag ceremony again. About a dozen officers, with Mr. Chalmers, went up a mountain some six miles inland, and 4,700 feet high. It was a stiff climb for this climate, but they managed it, slept on the top, planted a flag, and returned next day all very tired, but having thoroughly enjoyed the tramp, a crowd of natives carrying all the packages. Meanwhile I had some fair pigeon-shooting.

From South Cape we were sent to return eighteen natives to their homes in Moresby Island. Their story is a sad, though all too frequent one, in the iniquitous labour trade. They had

been enticed on board a labour vessel for, as they thought, three months, but really for three years or longer. After more than a year of bitter slavery on a sugar plantation they then ran away; travelled one hundred miles to the coast; stole two boats, and in these tiny crafts navigated 500 miles of open sea without chart or compass, feeding only on a few roots and cocoanuts, at last landing in Murray Island Mission station, on the New Guinea coast.

The Queensland Government hearing their sad story, sent a schooner to take them on to their homes. We met her with them, and the Commodore, fearing trouble if such a weak craft went to a warlike and cannibal village with but a small number of the missing ones, sent them on with us to return home. The excitement of the poor fellows as we went east and the coast grew familiar to one another, was very touching. They spent the whole afternoon previous to arrival in combing and frizzling their huge mops of hair, painting their faces, and piling on anyhow any sort of European dress they could get hold of, *except boots*. Some were in old marine's or sailor's clothes; some in uniforms the seamen had ornamented for them with fantastic badges, good-conduct stripes galore—and mighty proud they all were. Their collection of valuables—given to them aboard the ships—resembled poor children's collections of toys—battered old dish-covers, pieces of wire, knife-blades, tin pots and boxes, any odd scraps of metal.

When we anchored the captain took two of them in first, with fourteen men in the cutter, while I followed with a crew of five more in the galley, to assist if they proved hostile.

They saw at once we came as friends, and when they recognised their two comrades the excitement was unbounded. The whole population mustered on the beach to receive those whom they had so long mourned as dead, and the strangest scene now occurred. The chief stood in advance on the beach where they landed, and solemnly rubbed noses with the two men, who then sat down quietly apart from every one, the chief standing facing us, with hands clenched and lips compressed, the women meanwhile keeping up a sort of plaintive whimper. At last he exclaimed, "It's no use!" and rushed to one of the returned men

rubbed noses hard and clasped him by the neck, wailing loudly, but not shedding tears. This was the signal for the whole village to crowd round each in two groups or circles—men, women, and children all trying to rub noses as hard as they could.

This scene, which was repeated on a far larger scale when the other men landed, was, we were assured, indicative only of excitement and rejoicing.

Three chiefs of neighbouring villages came off to the ships with us, and in their presence the captain read the Proclamation on the quarter-deck, explaining through Mr. Chalmers the meaning of the Act, and pointing out how they should act in case of future labour-trade outrages.

They replied very nicely, somewhat in this fashion :—"You have this day made many hearts in our district glad, by bringing back to us those we had long mourned as dead. We thank you and your chief. But there are yet many sad hearts among us, for twenty-two of our husbands, sons, and brothers, are yet prisoners far away. Will you do all you can to have them released?" Alas! with the escapees, scant knowledge of geography and proper names, it is almost impossible to trace them.

From Moresby Island we sailed to join the Commodore at Dimer Island, the *Nelson* then going to East Cape, and holding a similar function next morning.

To-day we have repeated it at Testi Island. The flag has now been hoisted with much ceremony at nine different points along the coast of our Protectorate, each some fifty miles apart, the Proclamation being interpreted to the chiefs at several other places. In every case the chiefs of villages for twenty miles on either side of the central point were summoned to attend, being brought sometimes in our own boats, or those of the Mission stations, or else in their own canoes; so that all have been well informed of the change.





EPISCOPAL VISITATION OF THE GATINEAU.

ACCOUNT, DATED OCTOBER 6TH, 1884, OF THE DESERT AND THE GATINEAU RIVER MISSION, VISITED BY THE BISHOP OF MONTREAL.

THE Bishop having lately returned from an episcopal visitation of some of the more distant parts of his diocese, and seeing the great need of increased Mission work in those regions stretching northward by the river Gatineau, has issued a pastoral to his clergy, asking them to call the attention of their congregations to the pressing wants of the dwellers in these lonely settlements ; and in order to awaken a wider interest for this portion of the great harvest field, the following little sketch of our Mission may give a clearer idea of the wants of that region to our English friends. When we see how ready the Church of Rome is to supply her people with spiritual ministrations, it ought to stir up the hearts of members of our Church to endeavour to show a like zeal in the care of souls. The places included in this Mission are—River Desert and Maniwaki, at the junction of the Gatineau and Desert rivers, about ninety-five miles north of Ottawa, which is the *nearest* point for railway or steamer ; “Six Portages,” twenty or twenty-five miles south on the Gatineau ; “Castor and Bascatong,” twenty-two miles north of River Desert, and extending up the Gatineau forty miles, and, in another direction, north-west, twenty-two miles, and containing depots of lumbering firms. The Mission is supposed to cover about ten townships. There is a very large number of Roman Catholics settled in these districts. Up to last July, when the Rev. H. Plaistead opened a Mission in this district, the only services (other than Roman Catholic) held at the Desert, were monthly services by a Presbyterian minister residing at Aylwin, forty miles south. During the summer a fortnightly service was held by a Presbyterian student ; at Six Portages, the same, with the addition of services by the Methodist

minister from Aylwin. In Castor district, the Rev. W. P. Chambers, of Aylwin (Episcopalian), and the Presbyterian minister, have made, from time to time, Missionary journeys to the shanties.

At the Desert is a Presbyterian church, but so inconveniently situated that it is seldom used. Services have been conducted in the little log school-house. At Six Portages there is a Union church, used now, however, only for Presbyterian services. In the Castor district there is neither church nor school. In all these districts there is a much larger Roman Catholic population, well supplied with churches and priests, there being Roman Catholic Mission chapels at Six Portages, Castor, Priest's Mills, and at the Desert. There is a large and imposing stone church, with clergy house, three resident priests, convent (five teaching and visiting sisters).

The work of the English Church in this distant part of the diocese of Montreal consists of the Mission begun by the Rev. H. Plaistead, who visited these three districts, and held ten services; at one of which, held at the Desert, the Bishop was present, and preached in the school house, holding a Confirmation and administering the Holy Communion. Mr. Plaistead also held classes for teaching hymns and giving religious instruction, and paid fifty-eight house visits, altogether traversing 174 miles. He proposes in the future to hold weekly services alternately, morning and evening, at the Desert; at Six Portages, fortnightly, alternating with Castor.

A church and churchyard are *greatly* needed at the Desert; now burials have to be in a ground *twenty* miles away, or else, as has been done, in any convenient spot in a field. A civilising influence is sadly needed; the shanty men coming up to hire, and waiting about at the stopping-places, are exposed to great temptations to occupy their idle moments with whisky, and too often they succumb to these temptations, with most saddening consequences. If the Church is loyally, strongly, and at once planted in the midst of these settlements, it is hoped that with God's blessing on the work that we may look for good results, and that the Word of God may have free course and be glorified.



Notes of the Month.

AMONG the Minutes of the Annual Meeting of the Society will be found a Statement of the Income of the Society from all sources in 1884, with the corresponding figures for the previous year in parallel columns for purposes of comparison.

The most important item is that of the Collections, Subscriptions, and Donations to the General Fund. It is with much regret that we have to point to the serious decrease under this head of no less than £2,440 12s. 0d. We trust that the friends of the Society will lay the matter to heart, and that very strenuous efforts will be made during the current year to bring the amount under this head up to and beyond the level reached in 1883.

WHILE we wish to place this decrease most prominently before our readers, it is only right to mention two or three points in connection with the matter, in order to avoid causing discouragement, and that the case may be stated fairly.

1. Large Donations are a most welcome though most fluctuating source of income. In 1883 there were two Donations of £1,000 each, and three of £500 each. These five Donations therefore amounted to £3,500. In 1884 there was only one Donation of £500, and none of any larger sum. Thus the decrease of £2,440 12s. 0d. is more than accounted for by the £3,000, the amount of the difference in the large Donations of the two years.

2. The Society's Income under this head (Collections, Subscriptions, and Donations for the General Fund) was in 1883 the largest ever reached, as that for 1882 had been before it. The figures for five years are the following:—

1880.	1881.	1882.	1883.	1884.
£71,027	£75,120	£78,832	£79,894	£77,443

Thus the decrease is not from the receipts of an average year, but from the highest level yet attained.

3. The whole of the Receipts are Income, and therefore the regret that the Society's General Fund has received less, may be somewhat tempered by the reflection that the amount given to the Society for its work is not diminished, when the Collections, Subscriptions, and Donations for the Special Funds are taken into account.

The figures stand thus:—

Collections, Subscriptions, and Donations (*i.e.*, Receipts omitting Legacies, Dividends, Rents, &c.).

	1883.			1884.		
	£	s.	d.	£	s.	d.
General Fund . . .	79,894	0	1	77,443	8	1
Special Funds . . .	11,586	0	10	14,173	0	5
Total	91,480	0	11	91,616	8	6

4. We may simply mention that the gross receipts of the General Fund in 1884 are almost equal to those in 1883. This, however, is purely fortuitous, being due to an increase in Legacies.

WE have stated these facts, as it is only right and fair to state them, but we trust that whatever comfort our readers may derive from such considerations will not make them the less sensible of the plain, unwelcome fact that in comparing the year 1884 with the previous year there is a decrease of £2,440 12s. 0d. in the amount of the Collections, Subscriptions, and Donations for the Society's General Fund.

IT is urgently necessary that the receipts under this head should be not only restored to the level of 1883, but raised to at least £100,000 a year.

THE Anniversary Sermon of the Society is to be preached in St. Paul's Cathedral by the Lord Bishop of Peterborough on June the 17th. The service, which will be a celebration of the Holy Communion, is to begin at 11 a.m. The Archbishop of Canterbury intends to be the Celebrant.

THE Annual Public Meeting of the Society is to take place in St. James's Hall on Wednesday, June 3rd. His Grace the President is to take the chair. The list of speakers is not yet framed, but it is hoped that two of the Society's most eminent Indian Missionaries, the Rev. R. R. Winter of Delhi, and the Rev. J. C. Whitley of Chota Nagpore, will be present.

THE See of Niagara vacant by the death of the Right Rev. T. B. Fuller has been filled by the election of the Rev. Charles Hamilton, Rector of St. Matthew's Church, Quebec.

THE Rev. J. Bridger is to sail on April the 30th from Liverpool with a large party, including some little children, whom it is intended to place at a "home" to be opened at Sherbrook in May.



REPORTS RECEIVED.

Reports have been received from the Rev. Tara Chand, Y. K. Singh, and T. Williams of the Diocese of *Lahore*; P. A. Ellis, A. Gadney, C. Gilder, G. Ledgard, H. F. Lord, J. D. Lord, J. J. Priestley, and J. St. Diago of *Bombay*; R. Belavendrum and W. R. Mesney of *Singapore*; H. J. Foss, E. C. Hopper, and A. C. Shaw of *Japan*; B. C. Mortimer of *Capetown*; S. W. Cox and A. J. Newton of *Grahamstown*; C. D. Tonkin and H. Waters of *St. John's*; J. Jackson and S. M. Samuelson of *Zululand*; D. Mzamo of *Maritzburg*; D. G. Croghan and G. Mitchell of *Bloemfontein*; H. Adams, C. Chulee, F. Dowling, A. Roberts, and C. P. Wood of *Pretoria*; E. O. MacMahon of *Madagascar*; W. B. Armstrong, A. J. Cresswell, C. P. Hanington, S. J. Hanford, G. Schofield, H. M. Spike and J. H. Talbot of *Fredericton*; W. J. Forsythe, J. Kemp, E. C. Parkin, and H. C. Stuart of *Quebec*; R. Lonsdell and J. W. Pyke of *Montreal*; H. Beer, A. W. H. Chowne, J. S. Cole, W. Crompton, S. E. Knight, T. Lluyd, J. K. McMorine, A. Osborne, R. W. Plante and W. M. Tooke of *Algoma*; T. C. Coggs, T. Cook, H. J. Jephson and S. Mills of *Rupert Island*; T. W. Johnstone of *Nova Scotia*; G. H. Bishop, G. H. Chamberlain, E. Colley, J. Cunningham, J. Godden, J. C. Harvey, W. A. Haynes, H. C. Johnson, J. Kingwell, T. P. Quintin, H. H. Taylor, W. K. White and A. H. S. Winsor of *Newfoundland*; W. J. H. Banks and E. B. Kerr of *Jamaica*, and C. G. Curtis, Missionary at *Constantinople*.



ANNUAL MEETING.

THE Annual Meeting of the Society was held at 19, Delahay Street, on Friday, February 20th, at 2 P.M., the Rev. Berdmore Compton in the Chair. There were also present the Bishop of Antigua, the Bishop of Colchester, F. Calvert, Esq., Q.C., Sir C. P. Hobhouse, Bart., and Canon Cadman, *Vice-Presidents*, and about fifty other *Members of the Society*.

1. Read Minutes of the last Meeting.
2. Read a letter from the Rev. F. H. Fisher, thanking the Society on behalf of the family of the late Bishop of London for the Resolution on his lordship's decease, adopted at the last meeting.

3. The Report of the Auditors was presented by C. J. Bunyon, Esq.
4. The Rev. Prebendary Kempe presented the following Report of the Treasurers on the Society's Receipts for the past year :—

I.—GENERAL FUND:—			£	s.	d.
Collections, Subscriptions, &c.			77,443	8	1
Legacies			9,250	1	9
Dividends, Rents, &c.			3,963	5	2
			90,656	15	0
II.—SPECIAL FUNDS :—					
Collections, Subscriptions, &c.	14,173	0	5		
Dividends, Rents, &c.	5,210	0	1		
			19,383	0	6
Total Income			110,039	15	6

The Treasurers have also received on account of Invested Funds, held by the Society as a Corporation for Specific Trusts during the year 1884, the sum of £1,496 18s. 8d.

5. Resolved that the surviving Vice-Presidents, not being *ex-officio* Vice-Presidents, be re-elected, and that the following be elected to the office of Vice-Presidents :—

Archbishop Trench, Bishop Wordsworth (late of Lincoln), the Bishop of Qu'Appelle, Bishop Hannington (Eastern Equatorial Africa), the Bishop of (New) Athabasca, Bishop Hale (late of Brisbane), J. G. Talbot, Esq., M.P., and Mr. Justice Pearson.

6. Resolved that the Bishops of the Church in the United States of America, in connection with the Church of England, be elected Honorary Associates of the Society for the ensuing year.

7. Resolved that the Rev. J. E. Kempe, Henry Barnett, Esq., and A. A. D. L. Strickland, Esq., be re-elected *Treasurers*; that C. J. Bunyon, Esq., Egerton Hubbard, Esq., and R. M. Harvey, Esq., be elected *Auditors*; that the Rev. H. W. Tucker be re-elected *Secretary*; and W. F. Kemp, Esq., and the Rev. E. P. Sketchley, *Assistant-Secretaries* for the ensuing year; and also that J. W. Ogle, Esq., M.D., the Society's Honorary Consulting Physician, be requested to continue his valuable services.

8. The Standing Committee nominated the Rev. Canon Gregory, the Rev. Dr. Currey, and the Rev. Berdmore Compton, as the three Vice-Presidents, one of whom shall take the Chair at the Monthly Meetings of the Society during the ensuing year, in the absence of the President or of a Bishop holding an English See, in accordance with Bye-Law 5.

9. General Tremenneere, C.B., and the Hon. and Rev. E. C. Glyn were declared re-elected, and the Bishop-designate of Exeter, Archdeacon Gifford, the Rev. J. W. Ayre, H. C. Saunders, Esq., Q.C., C. M. Clode, Esq., and C. Churchill, Esq., were declared elected members of the Standing Committee.

10. The election of the following Diocesan and Provincial Representatives was reported :—

Diocese of Bath and Wells—The Rev. Preb. Salmon and H. D. Skrine, Esq.; *Chester*—Lord Egerton of Tatton, and Hon. and Rev. W. T. Kenyon; *Chichester*—Rev. Canon Crosse and Rev. J. Goring; *Canterbury*—S. Wreford, Esq., and

Rev. F. H. Murray; *Ely*—Rev. Canon Churton, and Rev. C. J. Betham; *Exeter*—Dean of Exeter and the Right Hon. Sir Stafford Northcote, Bart., M.P.; *Gloucester and Bristol*—Rev. Canon Mather and J. Walker, Esq.; *Ripon*—C. H. Sale (vice T. Collins, Esq., deceased); *Rochester*—Archdeacon Burney and Rev. R. R. Bristow; *Peterboro'*—Archdeacon Pownall and S.G. Stopford Sackville, Esq.; *Southwell*—Rev. Canon Hole and Archdeacon Balston; *St. David's*—Very Rev. James Allen and Archdeacon De Winton; *Winchester*—Sir W. R. Farquhar, Bart., and Rev. J. Frewen Moor; *Province of Armagh*—B. T. Balfour, Esq., D.L., Very Rev. Dean Smyly, J. R. Garstin, Esq., and Very Rev. Dean Reeves; *Province of Dublin*—T. Cooke Trench, Esq., R. U. P. Fitzgerald, Esq., Ven. Archdeacon H. J. Jellett of Cloyne, and Ven. Archdeacon Scott of Dublin.

11. Resolved that the cordial thanks of the Society be offered to the Treasurers, Auditors, and Honorary Physician for their services during the year, and that the congratulations of the Society be offered to the Rev. G. L. Towers on his preferment to the benefice of St. Margaret at Cliffe, Dover.

12. Resolved that the cordial thanks of the Society be given to the following Deputations for the valuable assistance which they have rendered to the Society during the past year, by preaching sermons or addressing meetings :—

Rev. T. Abraham, Bishop of Albany, Rev. C. T. Ackland, Bishop of Algoma, Rev. G. Allan; Ven. J. Baly, Rev. C. R. Baskett, Rev. Walter Beck, Rev. C. J. Betham, Rev. E. B. Bhose, Rev. G. Billing, Rev. Dr. C. W. E. Body, Bishop of Bombay, Rev. S. E. Bourne, Rev. J. Burn-Murdoch; Bishop Caldwell, Archbishop of Canterbury. Earl of Carnarvon, Rev. J. Cave Browne, Rev. J. Clark, Rev. W. F. Clay, M.D., Bishop of Colchester, Rev. Astley Cooper, Rev. W. H. Cooper, Rev. W. R. Croxton; Rev. W. Stewart Darling, Rev. J. Denton, Rev. J. D'Ombraïn; Rev. C. C. Elcum; Rev. F. W. T. Elliott, Rev. J. Ellis, Ven. W. Emery, Rev. Canon W. Howell Evans; Rev. E. J. Fessenden, Rev. W. Floyd, Bishop of Fond du Lac, Rev. Dr. Forrest; Rev. J. H. Geare, Rev. J. W. Gedge, Rev. W. E. Glascott, Rev. F. C. Green, Rev. Canon Gregory, Rev. F. B. Gribbell, Rev. J. Gribble, Rev. J. B. Gribble; Rev. A. W. Hadley, Rev. Dr. C. R. Hales, Rev. Marmaduke Hare, Rev. F. Hopkins, Rev. S. Coode Hore; Rev. Blomfield Jackson; Rev. D. W. Kidd; Bishop of Lahore, Rev. W. Leeming, Rev. S. G. Lines, General R. W. Lowry, C.B.; Rev. G. F. Maclear, D.D., Bishop of Madras, Bishop of Maritzburg; Rev. T. P. Massiah, Rev. J. F. Messenger, Bishop of Minnesota, Bishop Mitchinson, Rev. S. Morley; Bishop of Nassau, Earl Nelson, Bishop of Ohio; Rev. J. Padfield, Rev. E. B. Penfold, Rev. Canon C. F. C. Pigott; Rev. G. C. Reynell, Rev. A. W. L. Rivett, Bishop of Rochester, Right Rev. Dr. N. S. Rulison (Assistant-Bishop, Central Pennsylvania); Bishop of Saskatchewan, Rev. A. L. Scott, Rev. J. B. Sharp, Rev. A. C. Shaw, Rev. R. D. Shepherd, Rev. A. Smith, Rev. B. Chernock Smith, Rev. F. J. J. Smith, Rev. R. H. Starr, Rev. J. Still, Rev. G. H. Swinny; Rev. J. Taylor, Rev. J. H. Taylor, Sir Richard Temple, G.C.S.I., Bishop Titcomb, Rev. L. Tuttle; Rev. Canon W. E. White, Rev. T. Williams, Rev. T. W. Windley, Rev. A. Wright, Rev. H. P. Wright, Rev. C. E. York.

13. On the recommendation of the Board of Examiners and the Standing Committee, the Rev. Walter Witten was placed on the Society's list of Missionaries in the diocese of Nassau.

14. On the recommendation of the Standing Committee, a title for holy orders was granted to Shway Beh, of the Toungoo Mission.

15. Authority was given to affix the Corporate Seal to a certain Legacy Receipt.

16. A Revised Copy of the Society's Regulations was, in accordance with Bye-Law 32 laid on the table.

17. The Ven. W. C. Pinkham, Archdeacon of Manitoba, addressed the Society.

18. All the candidates proposed at the meeting in December were elected into the Corporation. The following were proposed for election in April :—

Samuel P. Lindsay, Esq., Lindhouse, Blackrock, Co. Cork ; Rev. Canon A. Hill, Fermoy, Ireland ; Rev. Henry Fawcett, St. Thomas's, Bethnal Green, E. ; W. Jackson Cummins, Esq., M.D., 15, South Mall, Cork ; Rev. J. W. Pendleton, Oakworth, Keighley, Yorks ; John Perceval Bulmer, Esq., 5, Pittville Lawn, Cheltenham ; Rev. F. W. Hall, Owston, Oakham ; Rev. T. H. Archer-Houblon, Wantage ; Rev. S. Hobson, Uppington, Wellington, Salop ; Rev. H. D. Murphy, St. George's Rectory, Belfast ; Rev. G. C. Smythe, Carmoney Glebe, Belfast ; Rev. T. P. Morgan, Inver Rectory, Larne, Ireland ; Rev. Herbert Thomas Maitland, St. Saviour's, Walthamstow ; Rev. Rd. Massey, Wereham, Brandon, Norfolk ; Rev. W. F. Garstin, Randalstown, Co. Antrim ; J. H. Clutton, Esq. 9, Whitehall Place, S.W. ; Rev. R. G. Garnett, Delamere, Northwich ; Rev. P. C. Robin, St. Saviour's, Oxton, Birkenhead ; Rev. F. Smith, Kiltennell, Courtown Harbour, Co. Wexford ; Rev. F. C. Hares, Raheny, Co. Dublin ; Rev. Henry Hogan, All Saints' Clergy House, Phibsborough, Dublin ; Rev. P. D. La Touche, Paynestown, Beauparc, Co. Meath ; Rev. Canon Lewin Weldon, St. Bartholomew's, Clyde Road, Dublin ; Rev. Gabriel Mollan, Straffan, Co. Dublin ; Rev. Canon Ralph Sadleir, D.D., Castleknock, Co. Dublin ; Rev. E. Burton, Rathmichael, Loughluistown, Co. Dublin ; Rev. E. C. L. Dickson, Killeedy, Charleville, Co. Cork ; Rev. North Brunhill, Ahascragh, Ballinasloe ; Rev. Canon Pooler, Newtownards, Co. Down ; Rev. Thomas Barns, Clergy School, Leeds ; Rev. F. R. Walker, 36, Groombridge Road, South Hackney ; Rev. F. Cooper, Lea Marston, Birmingham ; Rev. R. H. Edwards, Ratby, Banbury ; Rev. H. Wilkinson, Burton Dassett, Leamington ; Edward Ferraby, Esq., 19, Lee Park, S.E. ; Rev. H. G. Bird, Yiewsley, Uxbridge ; Lord Somers, Clifford's Mesne, Newent, Glos ; Sir Thomas Crawley-Boevy, Bart., Flaxley Abbey, Newnham ; Rev. Richard Crawley-Boevy, Flaxley, Newnham ; Rev. Canon Chris. J. Jones, Westbury-on-Severn ; Rev. E. Sankey, Gorsley, Newent, Glos ; Rev. Reg. Horton, Dymock, Gloucester ; Rev. H. Miles, Huntley, Gloucester ; Rev. F. C. Guise, Longhope, Gloucester ; Rev. T. J. Puckle, Wrenthorpe, Wakefield ; Rev. F. R. Grenside, Mirfield, Normanton ; Rev. G. A. Blair, Christchurch, Skipton, Yorks.





THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

APRIL 1, 1885.

MADAGASCAR.

REPORT FOR THE YEAR, DATED NOVEMBER, 1884, BY THE BISHOP.—DISTURBING EFFECT OF THE WAR.—TWELVE NEW MISSION CENTRES IN IMERINA.—A “CHURCH WIFE.”—IMPROVEMENT IN CHURCH BUILDINGS, MUSIC, AND SCHOOLS.—THE HIGH SCHOOL.—GIFTS FROM THE QUEEN.—NEW MISSIONS ON THE COAST.—ANDOVORANTO.—APPEAL FROM NATIVES FOR A NEW MISSION.

MY report for the past year embraces a time of great disturbance in Madagascar which would most unfavourably affect the growth of religion in any country. We have met with many hindrances to our work which we have not before experienced, and the progress of Christianity generally has no doubt received a severe check. One notable feature has appeared which was latent before—the dislike of the mass of the people to the presence of the white man among them. This betrays itself even in the capital, but it is much more marked in the country districts; and we feel the necessity of being careful where we stop for rest in our country journeys, and can no longer feel the same absolute security which we felt before in moving from station to station. But notwithstanding this,

our work has grown very considerably, and there are not wanting symptoms that the growth is healthy and real.

But on the other hand, as the desire for religious teaching increases, we have had many districts applying to us for teachers who had been affiliated to distant centres, but had come to feel the necessity of a Church school of their own. From this cause alone we have formed twelve new centres in Imerina. There is also a new and very satisfactory desire among our own people that their houses of prayer should be decent and comely buildings. They are beginning to take a pride in their churches, and they no longer look to us, as they used to do, to provide everything for them, but undertake for themselves a large proportion of the work ; so that we are able to enlarge our operations without increasing our expenditure.

There has also been a distinct advance during the past year in the direction of self-support. We have established a society, which the Malagasy call a "Church Wife," in Imerina, the object of which is to provide endowments for the native Church, and relieve the pressure on the Mission funds. As you will receive from the Secretary of this society a report of its work, it is not necessary that I should do more than allude to it as a most healthy symptom in our Mission, for it must always be remembered that we were the last in the field of Madagascar, that we have almost no rich persons in our congregations, and that the influence of the State has been very much against us.

I do not think the numbers of our respective congregations in the capital have increased, but this is accounted for by the fact that new congregations have been formed ; at the same time, I am glad to be able to record that our services have very much improved, and that our influence steadily advances. And this is chiefly due to two causes : (1) to the fact that we have in Mr. Hewlett a skilful and unwearied precentor, who spares no pains to render our worship as beautiful and devotional as possible ; (2) to the efficiency of our male schools. We have in our principal boys' school at Christ Church a young Malagasy who is a very good master, and his school, as a district school, is second to none ; while our high school is the most promising feature of our Mission at the capital. Your committee will

remember that almost from the first I appealed to them for a first-rate master for this school, and that which we failed to secure where we might have expected it, has come to us in another way. We have found in Mr. McMahon a first-rate schoolmaster, as well as an unwearied worker, and our high school is now certainly one of the best in the country; and your committee will readily see that the high school is the core of our work. It is to this that the best boys of our district schools are advanced, and it is from this that the college will be almost entirely filled.

I regret to say that I cannot at present speak in the same high terms of our girls' school, but the low state of their women is perhaps the most discouraging feature in the history of the Malagasy, and their improvement and elevation is one of our most difficult problems, and one which requires no ordinary patience and devotion to solve. I believe that a sisterhood and a boarding school would effect much, as indeed is proved by the work of the Norwegians and the "Mes Sœurs" of the Jesuits.

We have commenced the formation of a new centre at Ramainandro, where a good stone church and a parsonage-house are in course of erection. This is designed as a loving memorial of one gone to her rest. The natives, with the Queen's sanction, have testified to their appreciation of this work by giving the land, and from this place we shall have a starting-point from which we may reach the heathen in the far west. The cost of all this will be defrayed from private sources, and I hope before another year is over to place a resident Missionary there. I consider this to be at once a legitimate and most important development of our work.

I turn now to our coast work, beginning with the most southern point which we have as yet been able to reach, Mahanoro. Since the announcement of the grant for Mahanoro, I have laboured hard to occupy it effectively, and so soon as we were quite sure that Mr. Gregory was on his way to Madagascar, and would take up the college after the long vacation, I arranged that Mr. G. H. Smith should go down to Mahanoro and commence the work; but, in anticipation of this, Miss Lawrence

volunteered to go down and commence school-work, and she left the capital for this purpose in June.

Mahanoro has therefore begun its career under the happiest possible auspices, and promises to be a most successful station. The Queen has shown her appreciation of our effort by *giving* us a very fine piece of ground, of which we have inclosed fifteen acres; but there is a clause in our agreement which stipulates that no house shall be built or land occupied between us and the sea, so that our land has practically no limit, since it is taken from the bush. Here, too, we have very little of the *odium theologicum* to encounter, and if I could only be sure of retaining two such workers as Mr. Smith and Miss Lawrence, I should have as full confidence in the future as I have in the present.

There are several important towns at no great distance from Mahanoro, and at one there are as many as 300 children awaiting us. These are all Betsimisaraka, and we are, happily, able to send them two Betsimisaraka teachers, so that we shall have peculiar advantages in dealing with a people who fear and dislike the Hova, and will not, except under compulsion, accept teachers from them.

Proceeding north from Mahanoro, at a distance of twenty miles we come to Maintinandry, where we have placed a man from our high school; but it is not possible to say anything at present about the work there, which has only just begun.

Vatomandry is an important town a few hours further north, but we shall be unable to touch it at present. We come next to this place, Andovoranto, at which I am now staying. Mr. Jones has been here three years, and his work is just beginning to tell. For the first year the people would hardly look at him; all through the second year he held faithfully to his post at the imminent peril of his life, and by his conduct, which fully deserves the term heroic, saved our property, and earned for himself the highest character for devotion and courage. He has twelve stations under his care, two of which, however, have been closed for the present on account of the war. In these there is an aggregate of 220 scholars and 385 worshippers, with fifty-three communicants; but it must be remembered that

practically there are only returns from eight of these stations, since two have been closed, and two have only just been commenced. There have been thirty-six baptisms, and an equal number of confirmees, and four burials.

I have great hope that Mr. Jones's devotion will triumph, as it deserves, over all difficulties; but he suffers very much from the climate, nor is there any station in our Mission in which so many hardships and deprivations of various kinds have to be encountered.

Of our work on the coast north of Andovoranto nothing can be said. Tamatave is closed to us, with its surrounding stations. Foule Point is in ruins. The same may be said of Mahambo, Fenoarivo, &c., &c. Vohimare is also in the same condition. I am now on my way to Tamatave, at the Consul's request, to confer with him on various matters connected with our Mission.

In looking back over the ten years that have elapsed since our arrival in Madagascar, there are several points which it is interesting to notice. It is confessed on all sides that the voluntary system does not succeed in Madagascar; that a mistake has been made in placing too much power in the hands of the natives before they were fit for such responsibility. They are a quick and clever race, with an exceedingly high opinion of their own powers.

One native only has been advanced to the priesthood, and in him I have full confidence. I hope that as time goes on we may have candidates for the ministry from among our own students, but I am free to confess that my experience will make me very slow to ordain natives in the future. We have had two notable failures among our deacons, and indeed the sense of responsibility is as yet too imperfectly developed to make it safe to allow them to incur the sacred obligations of the ministry.

This reminds me that I have made as yet no mention of one of the most important branches of our work—I mean the Theological College at Ambatsharanana. This has for the last two years been under the care of Mr. Smith, in Mr. Gregory's absence. The work, as your committee will remember, was a good deal unsettled by the outbreak of hostilities, which

rendered it necessary for a time to suspend the work at Ambatoharanana. We have, however, been able to keep up our complement of students, and I can speak very highly of the men who have gone out this year; and it is satisfactory to be able to say that we have no less than five former students at work on the coast, three in and around Andovoranto, and two at Mahanoro. Of course we must expect occasional failures among these men, but I am glad to be able to say that in by far the greater majority of cases they fully justify the expectations which had been formed of them. Mr. Gregory suffered so much from fever on his return to Madagascar that I was for some weeks very anxious about him. I am thankful, however, to be able to say that he is now quite convalescent, and showing his accustomed vigour in his work. We are all very much pleased at welcoming so promising an addition to our party as Mr. and Mrs. Cory.

It only remains that I should lay before your committee an appeal which has been made to us by the Bezanozano. This is a tribe who occupy the upper part of the Mangoro Plain, two days east of the capital. It is a populous district, about 100×25 miles in extent. The people are entirely heathen and though there is a Hova chapel at a town on the high road to Tamatave, no work can be said to have been done among them, nor will they accept teachers from the Hova. Their appeal to us is remarkable, and proves that there is something stirring among them; but it will not be possible to touch them without the addition of a new man to our staff. Is it too much to hope that your committee will meet the work which is volunteered for Ramainando by an increase in our grant, which will enable us to answer the appeals of the Bezanozano?

I think next year will see the termination of the quarrel with France, and that it will end in the opening out of Madagascar to foreigners. Then will follow a great influx from all the nationalities, attracted as well by the richness of the soil as by the mineral wealth of Madagascar.





LETTER FROM THE BISHOP OF ALGOMA.

REPORTING ON THE MISSIONS OF THE DIOCESE.

BEFORE asking the continuance, and, if at all possible, a slight increase, of the generous aid hitherto given to the Missionary Diocese of Algoma during the coming year, suffer me to thank you out of the depths of a very grateful heart for the substantial sympathy extended to us through the year just past, and to say that it has enabled me to accomplish much that must, without it, have been left undone for the building up of the Church and Kingdom of Christ in the remote and thinly-peopled region in which our lot is cast. Four new Missions, set off from districts too large to be served by one clergyman, have been occupied; three young men ordained to the diaconate, a fourth added to our staff, after ordination by the Bishop of Oxford, at my request, specially for the diocese of Algoma. Several new churches have been completed, and a general advance made in Church life and interest along the whole line of our Missionary field. The whole number of clergy in the diocese (supposing all the organised Missions occupied) would be twenty-two, an increase of seven since my consecration in 1882. Three Missionaries have left us during the year, two (now in England) in consequence of bad health, the third drawn back to the diocese of Niagara by its greater attractions. Of the twenty-two Missionaries, thirteen have been generously aided by your Society. A word on each.

(1) *Rev. C. K. McMorine (Port Arthur)* is one of our ablest and most indefatigable Missionaries. He has rebuilt his church (burnt down four years ago), completed another at Oliver, an out-station fifteen miles distant, and is making arrangements for yet a third at Fort William, on the Kaministiquin River,

five miles from the Port. Port Arthur itself has grown so rapidly since the advent of the Canadian Pacific Railway that, should the same progress continue, the Church here may be expected to be all but self-supporting before very long. But of this I cannot speak *confidently* just yet, as elsewhere experience teaches us that abnormally rapid expansion is the precursor, frequently, of unlooked-for collapse.

(2) *Rev. G. B. Cooke (Sault Ste. Marie)* did good service, while with us, in recovering Church interests and sympathies, which had been almost irrecoverably lost in one congregation by untoward events in its previous history; and also in maintaining a Missionary spirit by meetings held at various points outside his proper field—in one case sixty miles from home; but I regret to say that the diocese of Niagara has once more got possession of him. Since his departure, early last October, his duties have been most faithfully discharged by the Rev. E. F. Wilson, of the Shingwauk Home, as far as his multiplied engagements would admit, and at great personal inconvenience and discomfort; and I am constrained to ask the permission of the Committee to pay Mr. Wilson out of their grant what would have been paid to Mr. Cooke, for whatever period of time I may find it necessary to ask him to discharge Mr. Cook's duties.

(3) *Rev. H. Beer (St. Joseph's Island)* occupies a field twelve miles by twenty-two miles, and works it admirably. Not only has he a strong hold on the members of the Church of England, but he is winning converts rapidly from the other communions around him. He has planted his out-stations so judiciously that the entire population of the island can have access to his services.

(4) *Rev. W. M. Tooke (Gore Bay, Manitoulin Island)* has eight stations under his charge, some of them so difficult of access, even in summer, that he cannot well visit them more than once or twice in the year. His journeys, both by land and water, are attended with no little labour—at times with considerable danger; but no consideration of personal risk or discomfort deters him from the discharge of his duty.

(5) *Rev. J. S. Cole (Manitowaning, Manitoulin Island)*. The field for which Mr. Cole holds himself responsible is far beyond

the limit of his powers. I travelled it with him last summer, in a vehicle unutterably uncomfortable, and our roads indescribably bad. At Providence Bay, thirty miles from Manitowaning, we found no less than thirteen church families wholly uncared for. At "Old Woman's Lake" six more in the same sad plight, and so on, at various points we touched. *Manitoulin Island needs another clergyman sorely* to minister to these poor sheep who have been so long left without a shepherd. But I *cannot provide the whole stipend* for such clergyman. But for the heavy pressure on the Society just now, I would ask for £50 for this purpose, and pledge myself to find the balance of the £120 usually paid to a deacon working under the direction of a presbyter. But I scarcely dare hope for this partial solution of the problem.

(6) *Rev. W. Crompton (Aspelin)* still continues his efficient work, though in a field smaller than hitherto, the additional grant so kindly given by the Committee towards the organisation of four new Missions having enabled me to contract his territory to a measure more proportioned to the strength of one man.

(7) *Rev. A. W. H. Chowne (Rosseau)*. This Mission has sustained a heavy loss by the destruction, by fire, of its principal hotel at Rosseau, the favourite summer resort for hundreds of tourists, and their consequent dispersion to other places of resort. Despite this, however, and other difficulties and drawbacks, Mr. Chowne is a faithful, persevering worker.

(8) *Rev. W. B. Magnan (Burke's Falls)* was ordained Deacon last June. He has charge of seven stations, forming one of the new Missions already alluded to, and finds his energies taxed to the utmost. He is about to rebuild the church burnt down at Burke's Falls last year, and to erect another at an out-station.

(9) *Rev. Thomas Llwyd (Huntsville)* has been in his present Mission only five months, but within that time he has organised it thoroughly, and developed a spirit of self-help which promises well for the future. Huntsville bids fair to be an important centre of Missionary work, being one of the leading stations on the new railway now being built through Muskoka, to meet the Canadian Pacific at Callander.

(10) *Rev. R. W. Plant* (*Port Sydney*) is only in his diaconate, but he is giving every indication of being able to purchase a good degree before long. His work is characterised by zeal, common sense, and a spirit of thorough loyalty to the Church's standards and formularies, especially in the public catechetical instruction of the children of his Mission.

(11) *Rev. S. E. Knight* (*Port Carling*) is "in labours abundant," greatly exercised because he cannot compass *five* services every Sunday. Here zeal now and then outruns judgment. Port Carling derives no little importance from the number of visitors sojourning, during the summer, on the islands in the immediate neighbourhood. Just now Mr. Knight and his family are prostrated by a local epidemic.

(12) *Rev. A. Osborne* (*Gravenhurst*) is a recent and valuable acquisition to the diocese, of more than ordinary ability, and of no little experience in the training of candidates for Holy Orders. I propose appointing him Examining Chaplain for the eastern portion of the diocese. He occupies the Mission formerly served by the Rev. Thomas Llwyd.

(13) *Rev. E. S. Stubbs* (*Bracebridge*) has been compelled by ill-health to return to England, after a year's residence in the diocese. His loss will be very severely felt. For singleness of eye, and deep spirituality, he was second to none of the clergy round him. Mrs. Stubbs, like her husband, was animated by an intensely Missionary spirit, and she also is sorely missed, even among the railway navvies, in whose religious welfare she took a deep interest. As I despair of Mr. Stubbs' return to Algoma, I shall fill the vacancy in Bracebridge at the earliest possible date. It is too important a centre to be left unoccupied.

Such is a brief *résumé* of the various fields of Missionary labour subsidised by your Society during the past year. In every one of them the Church's *highest* well-being has made progress; but in no one of them, gladly as I would welcome it, do I see any immediate prospect or possibility of such an increase in the local contribution to the clergyman's stipend as would admit of any diminution in the Society's grant. The people are too poor. With a large majority of them life is one

long struggle for existence—money is very scarce. In too many cases the farms are heavily mortgaged.

Nor can the difficulty be solved by a reduction of the stipends. Even as it is, it is difficult—sometimes impossible—for the Missionaries to keep out of debt. Under all these circumstances, therefore, I am compelled to ask the Committee to renew their grant of £650 to the Diocese of Algoma, and, if the request be not an unreasonable one, to increase it by £50 specially for the Island of Manitoulin. I know that the demands on the Society's funds are heavy, but I also know that the withdrawal of its aid from any one of the Missions enumerated above, must inevitably be followed by the abandonment of such Mission, and the consignment of the Church's children within its bounds to one of two dooms—either (1) practical apostasy, or (2) the tender mercies of Dissent.

MISSIONARY BOAT.

The grant of £100 so kindly made for the support of the *Evangeline* during the current year will be an invaluable aid in the accomplishment of my summer travelling, which is *almost entirely* by water, from island to island and station to station along the lake shore, on the mainland. Owing to the lateness of the date at which my boat reached Sault Ste. Marie from England last year, it was impossible to do more than visit, as I did, all the organised stations within reach; but this coming summer (D.V.) I shall hope to be able to explore the coasts of the Georgian Bay, and, if possible, make my way, by French River, to Lake Nepissing, in the neighbourhood of which new settlements are in course of formation, as the necessary result of the construction of the Canadian Pacific Railway, which, it is expected, will traverse the entire length of the diocese by next summer. From the experience of last summer, I find that the annual cost of *five months' work*, for *fuel, wages, &c.*, will be not less than £200. If the Society will kindly renew their grant of £100 for *the coming year*, I will endeavour to secure the remainder by private subscription.

ENDOWMENT.

During my visit to England last winter I was fortunate enough to obtain funds sufficient to entitle us to the fulfilment of the Society's conditional grant of £1,000 towards the endowment of the diocese. The sum of £5,000 will thus be available, as the nucleus of a fund the interest of which will provide the stipend of the Bishop, and, in so far, will relieve the other, and already overburdened dioceses of this Ecclesiastical Province of a portion at least of the heavy outlay now incurred in the maintenance of Algoma. But we need £10,000 more for this purpose. Of this sum absolutely nothing can be obtained from the diocese itself. Its financial condition is too straitened to permit of my indulging the faintest hope of assistance from this quarter. Older Canada can do very little. Its resources are very limited, and the drain on them unceasing. Small contributions may come in, but I can expect nothing more. This being so, will the S.P.G. be willing to entertain a proposition to grant further assistance, in the form of a second grant of £1,000, on the same conditions as before? The audacity of such a request finds its only justification in the extreme gravity of the situation occupied by Algoma, as a *purely Missionary, and dependent diocese.*

Again thanking the Committee very gratefully for the generous and ready co-operation extended to my poor diocese in the past, and praying that God may put it into the hearts of multitudes of the sons and daughters of the Church to "devise liberal things" in aid of its God-given and world-wide work, I remain, Brethren,

Yours faithfully,

E. ALGOMA.





EPISCOPAL TOURS IN KAFFRARIA.

BISHOP BRANSBY KEY'S JOURNAL OF HIS TOURS FROM JULY TO NOVEMBER, 1884.—ST. MARK'S.—KOKSTAD.—CLYDESDALE. — THE PONDOS. — UMTATA.—ST. AUGUSTINE'S. — ST. CUTHBERT'S.

IN July, after the ordination of Mr. Williams, lately out from St. Augustine's, he and I started together to the southern end of the diocese, where he has gone to work under Mr. Coakes, spending a Sunday at Idutywa, and making a circuit towards the sea, visiting some of what were the late Archdeacon Waters' most distant out-stations in Galekaland, and confirming at Willowvale. The next Sunday we remained at Butterworth, Mr. Williams' present home. There were two or three candidates for confirmation there also, and we had the sad duty of assisting at the funeral of Mrs. Hook, wife of the Chief Magistrate, and of her little boy. Passing through St. Mary's Xilinx, where Mr. Coakes had a very interesting teachers' meeting, we spent a day or two with Mr. Waters at St. Alban's, and from thence passed on to St. Mark's, where we introduced Mr. Coakes to the people as their future pastor. Here Mrs. Waters is still living with her second daughter, Mrs. Mitchell, whose husband has been for some years in charge of the native boys' boarding-school, and the European congregation in the neighbourhood.

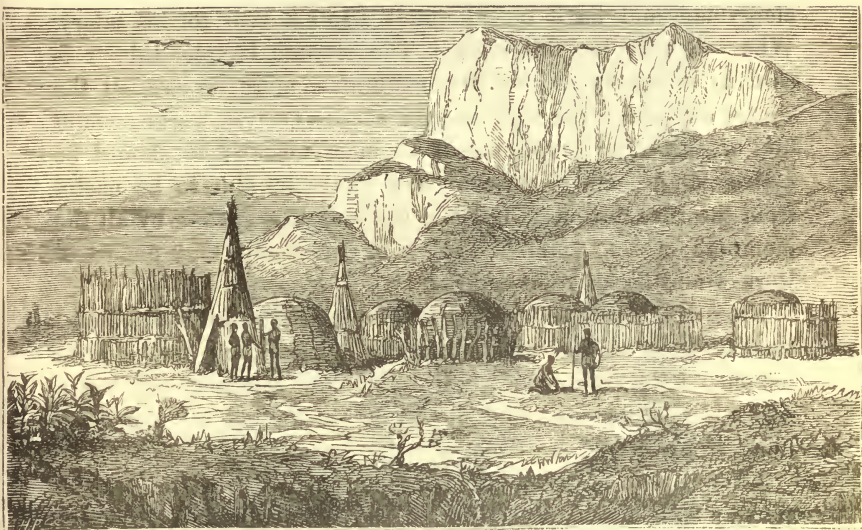
From St. Mark's we went up north-east to the new district of Cala; in the neighbourhood there is a township in course of formation, and here, too, we came into contact with quite a new feature of the diocese—the land is being occupied by Europeans. A considerable tract has been forfeited by the rebellious Tembus, Pandomise, and Basutos, stretching under the Drakensberg right up to Natal, with very few breaks, which has been surveyed and sold to European farmers. The land

averages five shillings an acre, or rather less, which is high considering the distance from a market; it is rather curious the ominous influx of white competitors for ground coming down towards the coast instead of advancing inland; many are Dutch, but there is a fair sprinkling of English. Cala is a beautiful spot—a fine basin of very fertile land, and well watered. There are three of the late Archdeacon's most promising colonies of Fingoes up there; they are placed most judiciously by the Magistrate to act as a buffer between the colonial farmer and the raw heathen Tembus; as the Christians are not only honest themselves but intercept thieves and stolen stock on their way into Kaffirland.

Here we had a meeting, to find out if the people were willing to subscribe for the support of a clergyman; but it appeared that it was rather premature, as the Government, we were told, was uncertain whether the township would be finally settled there.

Leaving on Monday, that day and the next I rode (now by myself, as Mr. Coakes took his course homewards down the river Tsomo) among farmers. Travelling in a newly-settled European district is much more lonely than among natives, as the villages of the latter throng every hill, and their cultivated lands fringe every stream, little or big; but a great flock of sheep and a distant homestead, with lands of wheat or an orchard, marks the white farmer's vicinity. I spent the night at the house of our old friend Dr. Craister, and a very pleasant one it was. He lives on the Slange (Snake) River, practising chiefly among the Dutch. Leaving his hospitable roof after breakfast on the Tuesday, by mid-day I had left the tributaries of the Bashee and had passed into the Inxu basin, which flows into the Tsitsa, having gone round the sources of the Umtata, and found myself in part of my old district, now called Maclear. Here there is the curious Junga nkala, or Gatberg, as it is called in Dutch—the mountain with a hole through its summit, the hole being formed by the vast rocks at the summit rising and apparently supporting one another, with an opening between them, though they really do not touch one another. This country is being rapidly filled with farmers; the phases I

have seen the country pass through are remarkable. In 1865 it was a wilderness, pathless; herds of elands, hartebeeste, and gnus ran wild at their pleasure; you could ride 150 miles without seeing a human habitation, or even a trace of man's handiwork. Mr. Gordon Dodd and myself travelled through the country in the year I have alluded to on our way to found St. Augustine's. Then in 1867 there came the first settlers; the ground had been totally the property of the Pondomise tribe, among whom Mr. Dodd and I worked for many years,



KRAAL IN KAFFRARIA ON THE ZULU BORDER.

but it was too cold—being 3,000 feet above the sea—for their delicate constitutions, and their staple article of food, millet; and it was generally used as summer grazing ground and hunting-grounds. The first to break the sod and foul the perfectly clear waters were some coloured half-caste farmers from the west, who originally intended to join Adam Kok, but stopped short here, and who asked our chief to allow them to settle, and to protect them.

I remember warning Umditshwa to respect these people; he had a great wish always to come under Government, and I told

him that these were Government people, and here was an opportunity of showing his sincerity by treating them well. He took my advice, for his people never plundered them. And now these have passed away; they were buried in the war of 1880-81. All their flocks and herds were swept off, and a new wave is passing over; white men with their better modes of farming, have bought the farms, and all is changed.

However, as far as the Church is concerned, the change is for the better, for the farmers, under the guidance of Mr. Gibson, now in charge of St. Augustine's, have asked for a clergyman, and have raised about £150 a year for his salary. Who will offer for this work? The climate is splendid; it is cold in winter—snow on the mountains, more or less, all the winter months. The welcome an earnest, active worker would find among these people would be most hearty; he should be active, single, and a priest. He would be able to be useful from the very first, as English is the language spoken by all the members of our Church. Food and raiment, and plenty of work would be his remuneration.

From there I passed down to Mr. Gibson's, down a valley I used to know so well, and found him very well and very glad to see me; he lives about 1,000 feet below Maclear, and has a very wide native work, and should be relieved of the European work, if possible. And the next day home.

After a rest of six weeks I was again in the saddle, and on my way to Kokstad, intending to pay a long-promised visit to Bishop Callaway. At Kokstad one chief object was to get some of Mr. Adkin's salary guaranteed by the people; there I passed two very pleasant Sundays, and we have, I think, accomplished what we wished in the form of a guarantee. They already raise £60 a year house-rent for their clergyman, and have promised £100 towards his salary; Kokstad is on a part of the same plateau as Maclear, and the climate is much the same.

Two easy days' ride brought me to Clydesdale, where the Bishop is staying until his new house at Bishopsdene is finished. I spent a very pleasant week there. Clydesdale is a very beautiful and thriving place, and every time I visit it I mark



RIVER KEL, KAFFRARIA.

progress ; but here, as at St. Mark's and at all Mission centres, the real work is going on outside, in the little colonies of Christian people living with their catechist, or native deacon, occasionally visited by the priest in charge, who gives them the Sacraments, settles their disputes, and gives them advice in spiritual and temporal matters too.

An out-station which I visited in company with Archdeacon Button pleased me very much ; it is admirably chosen for agriculture, which is the great stand-by with these people. The land has been bought, and the people are either renting it or all buying allotments, I am not sure which, but in either case it settles them, and prevents that roving disposition which is rather the bane of the native. I met here one of the ubiquitous colonial Fingoes, a man whom I knew well as one of the late Archdeacon's people—a hard-working man, with an excellent wife, whose hospitality I remember sharing years ago in company with Archdeacon Waters. He is, as you may suppose, rather a rolling stone ; but he says he is going to lay his bones here at Bisdale, as the place is called.

We passed on across a corner of Natal, and slept at the village of Harding ; the next morning the Archdeacon left me, and I crossed into Pondoland alone, crossing by the same ford at which, ten years before, Archdeacon Waters, Mr. Gordon and myself had been detained for ten days by the flooded rivers, on our way to meet Bishop Callaway at Clydesdale.

There was nothing remarkable in my ride through Pondoland ; all the people I met were very civil and obliging, and quite belied the character they receive, as rude and hostile to the white man ; but no people are more amenable than the Kaffirs to a kind word. I am wrong in saying there was nothing remarkable, for the rain was incessant ; it is ninety or a hundred miles to St. Andrew's, and it rained the whole way. My visit there was very interesting, as our readers will remember from Mr. Tonkin's letter in the last *Quarterly Paper*, that the Pondos have become of late deeply interested in education, and the chief, whom I visited, is really sending his boys to school, and, what is more, seems willing to pay for them. He has given Mr. Tonkin £40 a year, and he proposes to starve on this along with his boarders, for I can literally promise him nothing.

I visited the chief, and found him ailing; we had a talk with him and he brightened up a little, for he was not very bad. I did not see Umhlangazi, who is the leading man in Pondoland, and I am sorry. The position of matters is somewhat complicated in Pondoland; they have two grievances which they cannot get over—one is the annexation of the Port of St. John, the other is our accepting Jojo and his tribe, who are their rebel subjects. It would be far better if they would accept their position, and spend their energies on the consolidation of their own internal affairs, for good government is much required in Pondoland. The chiefs are aware of this, but it will require a man with a strong hand to effect a real change, and one who has some confidence in himself. For my own part I wish such an one would appear, for my experience of our own experiments in native government is not encouraging.

But in spite of the anarchy and the low moral state of society which marks the Pondos, perhaps more than any tribe, I believe that they are wishing for better things, that there is a stretching forward towards law and order if it could be attained. I judge from what I saw; but it seems to be a law that every step upward has to be made in bloodshed, and I fear there will be no exception here, and I repeat, I would rather our breech-loaders had no say in the matter. At the same time, if we had the means to strengthen the work there I believe now is the time. It sounds, perhaps, paradoxical to say so when the country is threatened with war, and I fear an intestine war is inevitable, but we ought to begin—the lives of Missionaries have always been respected. I would risk no expensive buildings, but I should like to see a band of men living among them, winning their confidence, gaining a soul here and there, and waiting until the harvest is ripe. There are thousands who have never heard. Shall we stand looking on until it is too late?

I passed on to St. John's in company with Mr. Tonkin, and we had a celebration there. Mr. Stewart is of course much depressed, as he is one of those whose income has failed. Mrs. Oxland, so well known by all friends of our Mission, had already left for Durban, but I stayed at the house with her husband.

Two days' riding brought me home to Umtata after exactly a month's absence.

In a few weeks I was summoned to be present at the benediction of two churches, the one at Umtentu, some twenty-eight miles distant, the other at Butterworth. The first is a small building, chiefly for the use of Europeans in the neighbourhood, but not exclusively; it is near the village of the paramount chief of the Tembus, Ngangelizwe, and he with a few of his people attended.

Mr. Godwin, of St. James's Church, Umtata, went out with the main part of his choir, and the services were very hearty and devotional. There was an early celebration, and again a choral celebration at 11, prefaced by the Benediction Service.

Mr. Godwin and I went on, the others returning, and we reached Butterworth the following day. The church there is small, but architecturally the best in the diocese. It was crowded on the day of the opening—white people and natives in perhaps equal numbers. After the service we had a meeting outside the church, Captain Blyth taking the chair; he has lately returned to his old district of the Transkei as chief magistrate. The old Fingo headman followed his lead and gave most liberally, and the collections after a couple of hours' talk came to over £100. The opening was on a Saturday (November 15th); the Sunday services were equally well attended, and the whole was a decided success. The cost of the church is about £600; it is of hewn stone, and has a very nice roof; the chancel is left, the arch is there, but is built up with rubble work. The east end is to be filled in with stained glass in memory of Archdeacon Waters.

Our ride home of eighty miles was devoid of general interest. Some time before Mr. Gibson, of St. Augustine's, had arranged a week's work for me in his district. There was a confirmation at St. Cuthbert's, the name of his new church at Ncolosi, at the opening of which I was present, after my return from St. Mark's in September; another at Gqaqala, another at Bokotwana, afterwards postponed, a church meeting at Maclear, and last, but not least, was a long-standing sore feeling between the headman at Kambi and the Christians.

The quarrel which the headman had repeatedly asked me to adjudicate has one remarkable feature, viz., the headman had built a chapel, and the priest in charge of the district refused to accept it. Of course there were reasons for this, but I will not attempt to go into particulars as the proceedings extended over two days, the sittings being five hours long. The result was that the clergy were pronounced quite innocent of any undue landgrabbing, of which they were accused; the headman was told that it was quite within the parish priest's scope to refuse or accept a church, and he was advised to go up to Mr. Gibson again, taking the church with him, metaphorically, as a peace-offering. These Kaffir talks are the most trying part of Mission work; the Kaffirs are nearly all born lawyers, and stick to their point through thick and thin.

The other work was of a pleasanter nature. After the confirmation at St. Cuthbert's at 7 A.M. in the new church, we started to ride to Gqaqala; the path led us up the Inxu valley, a wild rocky ravine under high mountains, which brought back many memories. It took us about four hours to get to Samuel's; he is of the royal house of the Zizi tribe, and he and his people have come over to the Church from Wesleyanism, and now some of them had to be confirmed; his kraal was in a neighbourhood which I knew before. Once, in 1865, Mr. Dodd and I were travelling with Mr. Gordon, late of All Saints, in a waggon on our first journey to Pondomiseland, and we spent a Sunday by a small hill close to Samuel's present place, having most effectually lost our way. The country was then quite uninhabited; it is just on the border of Maclear, which I have described above. The visit was very interesting. The people are new-comers—they have arrived since I left St. Augustine's. I had a long talk that afternoon with Samuel in his hut, while Mr. Gibson was having a confirmation class. The confirmation was held outside the large hut used for Church services. There were seventeen candidates. Samuel is one of the best headmen in the Tsolo District, and work on his location is very encouraging.





GASPÉ.

A TRIP WITH HIS LORDSHIP, THE BISHOP OF QUEBEC, IN
THE SUMMER OF 1884.

ON the morning of July 4th, 1884, passing through the midst of the bustle and baggage of a host of summer pleasure-seekers, we stepped on board the eastward-bound train at South Quebec, and soon found ourselves speeding away from the ancient capital *en route* for the distant land of Gaspé.

Of the pleasure of that day's journey, as we swept on hour after hour through the country of the *habitans*, past innumerable villages and towns—all of the same general type, with their clusters of whitewashed cottages nestling under the shadow of imposing churches—and with the ever-widening waters of the magnificent St. Lawrence constantly in sight, it is not my purpose now to write.

Suffice it to say that as evening approached we found ourselves in the vicinity of Metis, where the railway turns abruptly southward away from the St. Lawrence coast. Plunging at once into the veritable wilderness, we lost daylight amid the wild rocks of Rimouski, and skirting in the darkness the limpid waters of the Metapedia, arrived at 10 P.M. at the town of Campbellton, on the Ristigouche River, the head of navigation for the great Baie des Chaleurs.

Here we lost no time in exchanging our seats in the train for comfortable berths in the steamer *Admiral*, which was lying close by, preparing for an early start in the morning.

We were now rather more than 300 miles from Quebec, and within 100 miles of our first Mission upon the Gaspé coast.

Stretching far away eastward into the Gulf of St. Lawrence, between the River St. Lawrence on the north and the Baie des

Chaleurs on the south, lies the great peninsula of Gaspé, the extreme easterly point of the Province of Quebec south of the St. Lawrence. Its vast interior, the home of Cariboo and the land of Salmon, is yet, comparatively speaking, unexplored, and bids fair to be long unsettled.

Its name *Gaspé*, which is of Indian origin, belongs properly to the extreme eastern point, and means "*land's end*" or "*the end of the earth.*"

The causes which have retarded the progress of Gaspé are various. But doubtless the chief cause is to be found in the nature and position of the region itself. Not by any means wholly barren, yet just wild and unproductive enough to be untempting to the settler who has heard of the almost fabulous fertility of the West, it has remained the delight of the adventurous hunter and fisher, but a land largely shunned by those who aim at making for themselves a home by diligence and thrift.

And yet the day must surely come when the vast tracts of fertile land—at present covered with primeval forests—and the facilities for commerce—to say nothing of the value of the fisheries and the picturesque beauty of the country—will receive the recognition they deserve, and make Gaspé a region no longer far off and forgotten, but a centre of busy life and prosperity.

Several hundreds of miles intervene between the City of Quebec and the Gaspé district where our Missions lie. This interval is made up of a long stretch of purely French country and a weary waste of wilderness. In the whole of this long distance only one Mission of our Church—that of Riviere du Loup—is found.

But, far removed and completely separated as it is from Quebec, Gaspé (I suppose because it is in a part of the Province of Quebec) is also a part of the diocese of Quebec.

We are reminded of a tree whose roots after passing some distance underground send forth new shoots at a point remote from the parent stem. So the Church of this diocese, having its root in Quebec, yet reaches out by invisible feeders to nourish and develop the remote Missions of the Gulf.

And yet, as I think of my revered companion in travel and

recall the welcome he received, and the helpful words he spoke in that distant corner of his extensive charge, I am reminded that our somewhat straggling diocese is bound together not merely by these invisible and spiritual ties, but also by ties at once visible and personal.

Here we are, then, at 5 o'clock in the morning—for some of us rose early to see the sights—steaming down between the mountainous and densely-wooded banks of the Ristigouche towards the open Baie des Chaleurs. And on we sped all the morning, along the northern shore of the bay, admiring the varied beauty of the coast, and hearing from those who were wise, accounts of the condition and prospects of the different settlements we passed, and recollections of wonderful fishing exploits, notably of the killing of mighty salmon.

But we were bent on other fishing; so on we went till 100 miles had been accomplished, and we dropped anchor in the harbour of the fishing town of Paspebiac. Paspebiac, strangely corrupted by the fishermen of the coast into *Paspejack*, is the first Mission of our Church upon the coast. Here, therefore, we were to disembark. And in honour of his lordship's arrival every vessel in the little harbour was gay with bunting; and the cannon of the Jersey Fishing Establishment stood ready to thunder out its roar of welcome, as we stepped into the well-manned boat, provided by the obliging "Agent," to convey us to the shore. All this despite the rain, which had begun to fall in torrents, and through which we at once drove to the parsonage a mile and a-half away.

Paspebiac, which with New Carlisle, three miles to the west, forms numerically the largest Mission on the coast, is self-supporting; and is, therefore, according to our rule, a rectory. Here on the day after our arrival, which was Sunday, the Bishop held his first confirmation. The service was bright and hearty. The congregation numbered about 200, and thirty-five candidates for confirmation were presented. The Bishop, according to the usual practice, gave two addresses.

Paspebiac! "*Land of Rest*" we were told it meant, since here the Indians, in days gone by, were wont to rest on their long and weary way to Gaspé Point, Land's End.

And a true place of rest it was to us, seeing as we did this Sunday the strength of the Church and the devotion of the people, and enjoying the peculiar peace of worship in God's own House with our brethren.

One cheering note, all along the coast, is the absence of Protestant Sectarianism. Whatever their faults may be, our brethren of the Gaspé Missions do not go different ways on Sunday to worship God. They are content to remain in the old paths, and are therefore, in numbers at least, strong, while many, with far greater advantages are sadly weak through their unhappy divisions.

In the evening of this first Sunday we had a second service in New Carlisle. It was quite as hearty and more largely attended than the morning service; fifty-six candidates for confirmation were presented, making a total of ninety-one for the whole parish. Here we were joined by the Rev. Canon Du Vernet, of the Diocese of Montreal, who was seeking rest and change.

The work of the Missionary, the Rev. Thomas Blaylock, has borne abundant fruit. But his arduous labours, coupled with serious family affliction, have told upon his strength. May God's blessing soon completely restore him.

From Paspebiac to the next Mission of Shigawake is a distance of only twelve miles. We did the distance easily on the Monday morning, arriving in ample time for service. And most enjoyable was that morning drive, despite the lowery weather. To the right of us lay the wide waters of the Baie des Chaleurs, now laughing in a fitful sunshine, now frowning under the shadow of some passing cloud—a striking picture of life and its vicissitudes—while here and there the white-sailed fishing schooners, now in light and now in shade, flitted about like restless souls passing through joy and sorrow to their destined ports.

Our service over at Shigawake, where the Missionary, Mr. Brown, presented to the Bishop twenty-four candidates for confirmation, we dined at the churchwarden's, and pressed on for an afternoon service at Port Daniel.

My driver, one of the churchwardens of this Mission, told

me that he had never been "off the coast." He had originally followed the twofold calling of fisherman and farmer—a very common combination here. But of late he had taken up the trade of "house-building," which he was now actively engaged in. A neighbour of his, without serving any apprenticeship, or even working for a single day under a master workman, had taken up the trade of carriage making. His first attempt had been a cart. Succeeding well in that, he had then set to work to imitate the more pretentious vehicle imported from the neighbouring province. Now he is the carriage maker of the coast, and a very substantial and comfortable trap he makes.

I further gathered from my communicative friend some interesting facts about the people and their houses. These latter were almost universally covered, walls and roof alike, with cedar shingles, and lined within with cedar boards instead of plaster. The churches were finished in the same way.

As to the people, they were nearly all fishermen. Almost every man, woman, and child had something to do, directly or indirectly, with the fisheries. A terrible thing it is, therefore, for the fisheries to fail.

He also gave me some insight into the art of "fish-making," describing graphically the method of curing the cod-fish, and pointing out the hurdles, or "flakes," as they were called, upon which the salted fish were spread to dry.

Port Daniel, a beautiful little hamlet, with a harbour inclosed on three sides by lofty hills, but exposed on the south-east to the open sea, was to be our stopping-place that night. And most hospitably were we entertained there by Mrs. Lauder, a very old friend of the clergy.

With justifiable pride this venerable and large-hearted Scotch lady looks back to the many warm welcomes she has given the Bishops of the present and the past. May she long be spared to welcome his lordship. Here we found the Rev. Dr. Roe, pleasantly settled for his holiday; and enjoyed the first-fruits of his rod and line in the form of a delicious sea-trout.

Next morning we pushed on over the mountainous hills to the east of Port Daniel to Lause aux Gascons, the third and last outpost in the Mission of Shigawake. Lause aux Gascons

is a little fishing hamlet lying close under Cape Macquereau. It has its little shingled church, and its little band of devout fisher-folk, whom we found ready and glad to avail themselves of the opportunity of grace and worship now offered to them by the Bishop's visit. I have rarely enjoyed a service more thoroughly than I did this Lause aux Gascons service.

We spent the night here with the Actesons, the leading people of the place, and very comfortable they made us. The present Actesons are the children of an English sailor who was shipwrecked on this coast very many years ago. He was one of very few survivors, the crew being "merry and unprepared for duty" when the vessel struck. He never left the coast, but married and settled here.

On the following day we returned to Port Daniel, hoping there to take the steamer *Admiral*, and so to pass on to the next Mission of Cape Cove, forty miles farther up the coast.

In this we were disappointed. The weather had been gradually closing in and growing wild. Rain had been falling throughout our trip to Lause aux Gascons, and as we now descended the hills and re-entered the limits of Port Daniel the rain was falling in torrents, and an easterly gale was lashing the waters of the harbour into wildest fury.

Those who were "wise" told us that the steamer "could not come in to-day." And if she did, no boat could possibly reach her in such weather. What was to be done? A service had been appointed for the next morning at Cape Cove, forty miles away. It was now afternoon. Evidently the only plan open to us was to drive. But the roads were rough; there were unbridged rivers to cross; the rain was falling in torrents, and it was growing cold. Would the Bishop feel equal to the task?

What a question! His lordship was the first to see the necessity, and to avow his readiness to be off.

And here I am sure I shall be pardoned for saying that I consider few things more wholly admirable than the cheerful spirit in which the Bishop of Quebec meets the varied hardships and irritations of a trip like this.

Off we start in the pitiless rain and, without other inconvenience than a thorough soaking, reach the hospitable Fishing

Establishment at Newport a little after 4 o'clock. Here the kind agent, Mr. De Gouchy, fitted us out with fishermen's oil-skin suits. And a great comfort did they presently prove to us.

The worst part of the journey yet lay before us; the darkness was coming on, and the rain was unabated.

On we drove, and at dusk reached the first and most formidable river, the Pabos, where a strong swift tide was running, which made it necessary to double-man the scow which was to carry us and our horses over. After some delay, however—very patiently borne, considering the fact that we were waiting in the soaking rain—we reached the other side and plodded on. Two other rivers, the *Little Pabos* and the *Grand*, were in due course passed, and a little after 10 P.M. we drove up to the Grand River Fishing Establishment, and were most kindly and hospitably put up for the night by the agent, Mr. Skelton.

The next morning, none the worse for our wetting, we had an easy drive of eight miles to Cape Cove, arriving in good time for service. And a very enjoyable service it was. The handsome new church, with sittings for 300 people, was consecrated, and twenty-one candidates were confirmed.

And yet the occasion was not without a touch of sadness, for the clergyman's household had been grievously afflicted in the past few months. Two of the grown-up children, a son and a daughter—young people of singular promise—had been carried off by consumption, and both had died away from home.

A deep sorrow, therefore, overhung this family, showing only too touchingly through their forced brightness. Doubtless the visit and the sympathy of their Bishop was a great comfort to them.

(To be continued.)





Notes of the Month.

THE Convocations of Canterbury and York agreed in 1884 that the Day of Intercession for Missions should be held on any day in the week next before Advent, or in the first week of Advent, with preference for the eve of St. Andrew's Day.

To this the assent of the Church of America, as well as of the Churches of Australia, South Africa, and other branches of the Anglican Communion has been obtained.

UPON this subject we earnestly hope that all minor differences will be silenced. The time chosen may or may not be the best in the judgment of some individual Churchmen. But the question of the time is (however great its importance) of infinitesimal weight compared to the great point of unanimity.

Let us all, as with one will, make a strong supplication to the great Head of the Church, that we may not fail in doing that part of the extension of His kingdom, which His Providence clearly puts before us.

LAST month we stated that the Rev. J. Bridger was to sail from Liverpool on April 30th for Canada. This was incorrect; the date of his leaving is April 23rd.

WE are glad to welcome in England the Bishop (Selwyn) of Melanesia, who reached England from his distant diocese last month.

IN sending in the annual statement, the venerable Bishop of Guiana speaks of the Society's grants as "assistance which, as hitherto, has been of supreme importance in carrying

out the Missionary work of the Church in this diocese, work which increases every year.

“As regards the Missionary proceedings of the Church, in which for so many years the Society has taken so warm an interest, I believe I may report favourably. I can hardly be too thankful for the steady progress amongst the aborigines and our Chinese immigrants. The number presented for confirmation increases year by year, and so long as our Missions are faithfully served, so long I trust shall I be able to send home the same favourable report.”

Referring to the journey, of which a full account appeared in the February *Mission Field*, his lordship adds:—

“During no other year of my Episcopate have I been permitted to cover such a space in my travels, and all that I did was less hurriedly done than heretofore, by which I mean that I spent a longer time than I have ever yet been able to devote at all our stations, from the Corentyn to the Waiki—a very considerable river, the occupation of which has yet to be determined, either as forming a part of our own Empire, or of the wretchedly-conducted Venezuelan Republic.”

His lordship closes his cordial letter with a reference to “happy work going on in connection with the East Indian Immigrants in the Training Institution for Coolie Catechists,” and with warm words of gratitude to the Society for its aid.

ON the death of the revered Dr. Kennet, the care of the Theological College at Sullivan's Gardens, Madras, was temporarily undertaken by one of the Government chaplains, the Rev. John Smithwhite. Almost immediately after the news of this arrangement reached England by letter, we heard by telegram that Mr. Smithwhite had died. We now hear that this sad event was due to cholera, to which both Mr. and Mrs. Smithwhite succumbed on February 14th.

BY the resignation of the Right Rev. M. B. Hale the see of Brisbane had become vacant, and the nomination of his successor was placed by the electoral body in the hands of the Archbishop of Canterbury. His Grace has chosen the Rev. William Thomas Thornhill Webber, M.A., Vicar of St. John the Evangelist, Holborn.

MR. WEBBER was appointed in 1865 by Bishop Tait to his present charge, a district then about to be newly formed. Aided by a grant of £8,000 from the Bishop of London's Fund he has, during the twenty years, purchased sites for, and built church, clergy-house and schools, at a cost of £47,000. He is a member of the London School Board, and is well known in connection with the cause of education, and organisations for social work.

THE diocese of Brisbane consists of the southern part of Queensland, being separated from the diocese of North Queensland by the 22nd parallel of latitude. It contains a population of 160,000, the number of clergy being thirty-two.

THE Rev. M. J. Drinkwater, Antigua, West Indies, desires to thank the unknown friend who regularly sends him the *Mission Field*.

ON February 8th the foundation was laid of the new church at Mundhu, in the Chota Nagpore Mission, which is to be built out of the bequest of a most warm friend of the Mission, the late General Dalton.

THE Sermon at the Society's Annual Festival in Westminster Abbey will be preached by the Bishop of Lichfield. We have already announced that the Anniversary Sermon in St. Paul's is to be preached by the Bishop of Peterborough.



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, March 20th, at 2 P.M., the Rev. Berdmore Compton in the Chair. There were also present the Master of the Charterhouse, *Vice-President*, and thirty-seven other *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to February 28th :—

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

January—Feb., 1885.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND	5,179	266	559	6,007	10,923
SPECIAL FUNDS	1,232	—	825	2,057	3,997
TOTALS . .	6,411	266	1,384	8,061	14,920

B.—Comparative Amount of Receipts for the General Fund at the end of February in five consecutive years.

	1881.	1882.	1883.	1884.	1885.
Subscriptions, Donations, and Collections	£5,640	£6,720	£5,480	£5,651	£5,179
Legacies	1,250	1,055	458	1,112	266
Dividends, Rents, &c.	843	969	731	755	559
TOTALS	7,733	8,744	6,669	7,518	6,004

3. On the recommendation of the Standing Committee, a title to Holy Orders was granted to Samuel Gnanamutu, B.A., in the diocese of Madras.

4. Authority was given to use the Corporate Seal for the purpose of transfer of stock.

5. The Rev. C. G. Barlow, of the diocese of North Queensland, addressed the members.

6. All the candidates proposed at the meeting in January were elected into the Corporation. The following were proposed for election in May :—

The Rev. J. F. Dixon-Stewart, Stanton St. Bernard, Salisbury; Edward Theodore Dowson, Esq., Geldeston, Beccles; Rev. E. Carlyon, Diben, Southampton; Rev. Lewis T. Lochée, Rectory, Barnes, S.W.; Rev. W. Conyngham Greene, St. Werburgh's, Dublin; Rev. T. Lucas Scott, St. George's, Temple Street, Dublin; Rev. W. Rynd, Brasted, Sevenoaks, Kent; James Round, Esq., M.P., The Holly Trees, Colchester; Major J. H. Brooks, J.P., Flitwick Manor, Ampthill, Beds; Major G. W. Archer, R.E., Wilton House, Altrincham, Cheshire; C. E. Harrison, Esq., 2nd Grenadier Guards; Colonel Henry LeGuay Geary, R.A., Hanraki, Old Charlton; E. Hughes, Esq., C.M.G.



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

MAY 1, 1885.

ANNUAL PAKU KAREN CHURCH CONFERENCE, 1885.

VISIT OF THE REV. W. E. JONES AND THE REV. A. SALMON
TO THE HILLS.

THE village of Thelepwah invited the Conference to hold its meetings there this year. It is one of the frontier villages of British Burmah, about fifty to sixty miles due east of Tounghoo, at the foot of Mount Nat Toung, the highest peak in the province. The distance being great, and the road in some parts very steep and rugged, we had to allow a week and more for travelling, especially as Mrs. Salmon elected to form one of the party, and make her first trip to the hills then.

Our route lay through Borglay, a district often described in accounts of this Mission. Our luggage went by boat as far as Pelèwah, where we met it on the third day. Ready hands were not wanting to carry Mrs. Salmon up the steep hills, and to assist in every way.

From Borglay we no longer slept in the jungle, gipsy-fashion, but took up our quarters in some one of the many Christian villages upon the route. Mr. and Mrs. Salmon went by the direct route through Nauthedey, but work called me now and then to villages to the right or left of the direct road, for settling disputes, and principally for the election of village

committees, as a preliminary measure, before electing for the Paku Church a Church Council.

The Lord Bishop of Rangoon, when presiding at the Bevé Conference of 1884, proposed the election of such a Church Council, elected by communicant Karen members of the Church of England, with the Bishop as President, and the Missionary in charge Vice-President, and four catechists and laymen from each parish, clergy being, *ex-officio*, members. This, as proposed and carried, has been successfully carried out by me on the Bevé side. The Paku side remained until this year, when the whole subject had to be brought before the Annual Conference. Meanwhile, as I say, the appointment of little committees had first to be looked to, and I was called to the right or left of the direct route to superintend their formation.

When joining Mr. and Mrs. Salmon again at Mankuder, I found they had met with no mishap, and Mrs. Salmon was not much fatigued, though there was a very steep climb to the village, after passing the Kleh Loh River. Here there is an object of attraction and interest in the hot springs on the banks of the river. I think the mineral is sulphate of iron. I had breakfast there, and boiled my eggs in a spring, in a spot about a yard from which the water of the Kleh Loh was rushing down over the rocks an icy torrent.

We stayed on Sunday at Mankuder, and took part in some very hearty services in the chapel, and had a full Sunday school in the afternoon.

Monday saw us arrive safely at the Conference village. The place, or Hall of Meeting, was built of bamboo, with leaves thrown over the top as a covering from the heat. A huge bamboo, about 100 feet high, with a white flag on the top, showed that the session was about to commence. The programme of the proceedings will perhaps interest the reader, and it is inserted here:—

Wednesday, January 7th.

1. Celebration at 7 A.M., with Conference sermon.
2. Short matins at 10 A.M., after which preliminary meeting until 12 A.M.

3. Meeting from 2 to 4 (President's address).
4. Evensong at 6 P.M.

Thursday, January 8th.

1. Celebration at 7 A.M.
2. Matins at 10 A.M., after which reading reports of village congregations till 12 A.M.
3. Meeting on resolutions selected by the Committee, 2 to 4 P.M.
4. Evensong at 6 P.M.

Friday, January 9th.

1. Celebration at 7 A.M.
2. After matins, temperance meeting till 12 A.M.
3. Meeting of Church workers, 2 to 4 P.M.
4. Dismissal service at 6 P.M.

Such was the programme, and the whole of the meetings were most successful and satisfactory.

In the absence of the Lord Bishop, I, as priest in charge, was moved to the Chair, and the usual selection of officers followed. The subject of the Paku Karen Church Council was brought before the meeting, and passed unanimously.

The President then drew attention to the increased effort there had been during the past year to open good primary schools for boys and girls, and to one great cause of thankfulness in the opening of a new girls' school in Tounghoo. He reported that up to date the rolls of baptised Church members reported (excluding omissions and errors) amounted to 3,892, and the total, with catechumens, would be 4,405.

Presbyter Tarywah reported that two new villages, Holoder and Ramadev, had erected churches, and requested lay helpers or catechists in his parish, but, owing to the prevalence of measles at the place of meeting, they had been unable to send representatives.

The following day the annual returns and reports were read, and the annual offerings given amounted to over Rs. 700, nearly Rs. 150 more than last year.

The three Resolutions brought before the Conference were as follows :—

1. That the village which has no primary school be not entitled to any grant towards the support of their teacher.
2. That there shall be committees in every village, the number to be determined by the size of the village.
3. That drinking and brewing choung were not compatible with Christian life.¹

The temperance meeting of the next day was a great success, and all the chiefs present, as well as all the leading men, signed the pledge, that except for a religious purpose, or in case of extreme sickness, they would give up choung. The women present further promised not to brew any.

The teachers' meeting in the afternoon was very helpful, and every one seemed to have gained by the meeting. One good plan seemed to suggest itself, and that was that when the presbyter goes round his parish, the young catechists of each village in his charge should accompany him, as well for learning instruction from him as to give the people an opportunity of good services occasionally. At the end of the proceeding all rose and turned towards the altar and sung the *Te Deum*, and with the blessing departed.

¹ This for a Karen is perfectly true at present, especially in that part.

W. E. J.





INDO-BRITISH MISSION, BOMBAY.

HISTORY OF THE MISSION.—THE FOUNDATION-STONE OF THE NEW BUILDINGS LAID BY LORD DUFFERIN.—THE VICE-ROY'S FIRST PUBLIC APPEARANCE IN INDIA.—DESCRIPTION OF THE CEREMONY, TAKEN FROM THE ACCOUNT IN THE "BOMBAY DIOCESAN RECORD."

IN the year 1836 Mr. George Candy arrived in Bombay, expecting ordination with a view to his labouring as a Missionary to the Indo-British community in this Presidency. In a paper adopted by the Diocesan Committee of the S.P.G. some months later, setting forth the objects of the Mission, the importance of the work was described in these terms: "It is not easy too highly to estimate the important influence which the character of the Indo-British must exercise upon the native population. Living in close neighbourhood with them, and open to observation in all their intercourse and conduct with each other, and with the natives, the Indo-British are constant evidence and witness of Christianity. From them their Hindu and Mohammedan neighbours do necessarily gain whatever impressions they may have of the Christian system."

The death of Bishop Corrie having delayed Mr. Candy's ordination, he worked for some time as an unpaid lay assistant. In that interval certain "influential individuals," who did not wish their names to be published, forwarded a gift of Rs. 4,500 to the Rev. W. K. Fletcher, who then filled the office of Secretary to the Diocesan Committee of the S.P.G., for the objects of the Mission, and promised to contribute largely to its expenses, expressing at the same time their anxiety to promote the welfare of the Indo-British population. This engagement on their part encouraged the Diocesan Committee to present Mr. Candy with a title to Orders as "the first Missionary

to the Indo-British" community. Mr. Candy was accordingly ordained by Bishop Carr on Trinity Sunday, 1838.

The Rev. W. K. Fletcher, in reporting these facts to the Parent Society, mentions that, of the fund of Rs. 15,000 then available for the maintenance of Missionaries in this diocese, no less a sum than Rs. 7,000 was the bequest to the Diocesan Committee of an Indo-Briton, the late Charles Theodore Huntridge. He adds: "Regarding the influence of that class of the population to which Mr. Huntridge belonged, to be very important to the progress of pure religion among the natives of this part of India, the Committee, at the suggestion of several individuals of high rank, agreed to receive sums of money in trust for the maintenance of a Missionary exclusively for the Indo-British The Committee venture to hope for the full sanction of the Board to the operations now detailed, and earnestly recommend to their patronage the Indo-British Mission. Although the island of Bombay does not probably contain more than 2,000 of this class, yet they exist in very considerable numbers in all the large subordinate stations, and their influence on the native population is everywhere great."

The Parent Society fully concurred in the foundation of the Indo-British Mission.

A site near Sonapore was subsequently purchased, and a chapel and school-houses were built for the Mission, the former being opened for Divine Service in 1840, and the latter being finished in 1842. "Thus," to quote the words of the Diocesan Committee, "was laid the foundation of the Indo-British Mission."

The Institution has ever since provided a home and education for the humbler class of English and Eurasian children, besides affording daily instruction, general and religious, to the children of families of slender means. The number of boarders at the present date is ninety-seven; of these fifty-four are boys, and forty-three girls. Forty children are entirely supported from the School Funds. There are twenty day-scholars. The church is attended chiefly by the less affluent class of Christians. The position of the present buildings has, however, for some years past, become most unsuitable, owing to the growth of a

crowded native town all round it. The schools are surrounded on all sides by lofty houses, which, besides being very close, overlook the rooms, and the noise of traffic is disturbing both to the Church services and the work of the schools.

The great expense of moving to a better situation deterred for some time the Committee from entertaining the idea, and about three years ago they set on foot a subscription to repair the old buildings, and to add an extra story, which would have secured space that was urgently wanted. Adding to the present unsuitable buildings was, however, felt to be an unsatisfactory way of spending money, and His Excellency the Governor, when going over the premises at the annual meeting in 1882, was so impressed with this conviction, that he advised that an effort should be made to move the Institution, and promised the aid of Government. This aid has been most liberally accorded. The present site, on an open expanse, where nothing can be built except with the sanction of Government, and under strict sanitary supervision, has been given, and a grant of Rs. 56,000 promised towards the cost of the school buildings under Lord Canning's Minute, on the usual condition that it should be met by an equal amount raised from other quarters. The old schools accommodate 100 boarders; the new, estimated to cost Rs. 112,000, will accommodate 140. Rs. 20,000 over and above the Government grant, and the proceeds of the sale of the present buildings, have to be raised by public subscription. The new church, with 218 seats, will cost Rs. 30,000.

The Committee have been encouraged in their work by the conviction that they have the sympathy of all who are interested in the training and welfare of the class for whom the Institution was established, and "whose future"—to quote the words of the Right Rev. the Bishop of Bombay—"forms so anxious a problem to the Government of this country." The site upon which the new buildings are to be erected abuts on the Market-road, and adjoins the School of Art compound. It has a frontage of 220 feet, and is 410 feet deep, the superficial area being about 10,000 square yards. The church will occupy a position near the road; the school-buildings will occupy a position at the rear of the site. The style will be the domestic

Gothic. There is to be a main building, with two ranges of out-offices attached. The main building forms three sides of a rectangle. The side facing west will be 172 feet long, and those facing south and north will each be $94\frac{1}{2}$ feet long. The structure will consist of a ground floor and an upper floor, and the walls will be of sufficient thickness to allow of the addition of a second story, if required. The building is to be divided into two portions; the southern section is to be set apart for the accommodation of the boys, and the northern section will be occupied by the girls. In the middle of the building, on the ground-floor, are quarters for the head master and head mistress, each set of quarters having a sitting-room, a dining-room, a bed-room, and a bath-room. On each side of these quarters there will be two class-rooms, one 25 ft. by 20 ft. 6 in., and the other 33 ft. 6 in. by 25 ft. In the north and south wings there will be dining-rooms, 40 ft. by 25 ft., and separate staircases for boys and girls. Verandahs, eight feet wide, are provided on the east, south, and west sides of the building to protect the rooms from the sun and rain. Two circular staircases, three feet in diameter, are provided in the west verandah, to allow of direct communication with the dormitories. The first story will be utilised exclusively for sleeping accommodation, there being room for 134 beds, and quarters for matrons on both sides of the building. Each of these quarters consists of a sitting-room near the staircase, and a bed-room. The ground-floor of the building is to be two feet six inches above the level of the adjoining road. The height of the ground-floor walls is to be sixteen feet, and those of the first story also sixteen feet. The walls generally are to be built of rubble stone and lime masonry, faced with circular "random" stone. The dressings are to be in Porebunder stone. The whole when finished will present a very pleasing appearance, and will not compare unfavourably in point of architectural excellence with the many fine buildings by which it will be surrounded in years to come. We may add that the Committee of the Indo-British Institution in particular, and the public in general, are indebted for this excellent and useful design to Khan Bahadoor Muncherjee C. Murzban, Executive Engineer of the Presidency.

The foundation-stone of the new school buildings was laid by

the Earl of Dufferin, Viceroy-Designate of India, on Tuesday afternoon, December 9th.

“On that day the Earl and Countess of Dufferin made their first public appearance since their arrival in India, in connection with a function which will cause the name of the new Governor-General to be most honourably associated with one of the chief of the many charitable institutions of Bombay. Lord Dufferin’s kindly acceptance of the invitation to lay the foundation-stone of the new Indo-British Institution places the whole cause of benevolence under considerable indebtedness. It will materially facilitate the successful solution of a problem of some little difficulty, and it is to be hoped may inaugurate an era of greater prosperity for a foundation which provides a home and educational training of inestimable value to its inmates. Details have already been given of the building, which will enable the Institution to enlarge its sphere of usefulness, and to remove from a centre long since condemned as unsuitable for such a purpose, into a free and more wholesome atmosphere. Considerable preparations had been made for yesterday’s ceremony. Across the esplanade, in the centre of which is the site of the building, carriage paths had been temporarily laid down from the Cruickshank-road, as well as from Boree-bunder. Along the former were lines of flags and borders of shrubs and flowers. Around the foundation-stone, seating accommodation had been provided for some hundreds of spectators, as well as for the Committee of the Institution, and the subscribers towards its support. A tripod of tall bamboo poles erected over the stone was draped in brightly-coloured cloth, and sustained a canopy of bunting, with the royal standard floating from the apex. On a table near at hand were considerably placed the plans of the Institution to be created on that spot, the designs, which have been prepared by Khan Bahadoor M. C. Murzban, evoking a general admiration that should stimulate the generosity of the contributors. At the entrance to the inclosure a guard of honour was supplied by the sturdy cadets belonging to the Indo-British Institution, and an excellent choir was supplied by the girls and the remainder of the boys, who were marshalled to the right. At the entrance in the Cruickshank-road the distinguished party were met by the

Bishop of Bombay, as President of the Institution, and the members of the Committee. The Viceroy-elect took his seat on the *daïs* fronting the memorial stone, the Countess of Dufferin being on the right and Sir James Fergusson to the left. Among those present were the Commander-in-Chief, and numerous distinguished personages. Bouquets were presented to the Earl and Countess, and to Sir James Fergusson, by the girls of the Institution.

“The Rev. C. Gilder, Secretary of the Indo-British Institution, read an address to Lord Dufferin, and requested him to lay the stone.

“His Excellency having signified his acceptance of the invitation, the Bishop of Bombay proceeded with the service, intoning the prayers, whilst the surpliced choir belonging to the Institution sang the responses. Lord Dufferin descended from the *daïs* in order to perform his special function, Sir James Fergusson continuing by his side. A bottle containing the newspapers of the day was placed beneath the great block by Mr. Murzban, who handed to Lord Dufferin the implements necessary for the due performance of this critical portion of the ceremony. These included a silver trowel, an ivory mallet, and an elegant plummet and square of carved ivory, mounted with silver. As the pulleys lowered the stone to its place, ‘Christ is made the sure foundation’ was sung by the choir. Then it was reverently laid with the words: ‘In the faith of Jesus Christ we place this Head Stone in the foundation, in the Name of the Father, the Son, and the Holy Ghost, that here true faith, the fear of God, and brotherly love may dwell, and that this place may be set apart for the instruction of the young, and for the honour of the name of the same our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Spirit, ever one God, world without end.’ Amen.

“Lord Dufferin, in clear and distinct tones proclaimed, ‘I declare this stone truly laid.’ On the face of the block, in gold letters, the following inscription is engraved:—

To the Glory of God.

This Stone

Was laid on the 9th December, 1884,

By Frederick Temple, First Earl of Dufferin, K.P., G.C.B., G.C.M.G. P.C.,
Viceroy Designate of India.

“Another hymn was sung while a collection was being made throughout the assembly, and Lord Dufferin having resumed his place on the *daïs*, said at the conclusion :—

“‘My Lord, Ladies, and Gentlemen—The admirable nature of the work upon which we have been engaged this afternoon is so apparent, the benefits of education are so well known to all who stand around me, that it would be superfluous for me to dwell upon that subject. All that I can do is to express my very great gratification on having been allowed the opportunity of taking part in so interesting a ceremonial. I trust that the Institution in which we are interested will long continue to flourish, and will prove a centre of light, morality, and goodness throughout the whole neighbourhood where it has been founded. In conclusion, my Lord, Ladies, and Gentlemen, allow me to say that instead of troubling you with any further words upon such a topic, I will ask permission to substitute for a speech a humble subscription.’

“His Excellency the Governor then rose and said :—

“‘My Lord—I have been deputed by the friends of the Indo-British Schools to tender to your Excellency their heartfelt thanks for the great service and honour you have done their Institution by laying the first stone of the new building, and also for the kind words in which you have expressed your interest in their undertaking. My Lord, these schools have long been among the most admirable and popular institutions of Bombay, and it is only to be regretted that the fruits of that popularity have not been more abundant. For I believe that the means of the Committee have long been in such a chronically straitened condition that the comfort and well-being of the children have sometimes fallen short of what could be desired. This Government have thought the Institution well deserving of the valuable site which they have bestowed upon it, and I trust that the impulse given by your Excellency will be felt not only in increased sympathy but in more substantial aid.’

“There was a burst of hearty cheering as the Viceregal party drove away, ‘God save the Queen’ being played by the band of the 21st Native Infantry.”



BLOEMFONTEIN.

REPORTS FROM THE REV. J. WIDDICOMBE AND THE REV.
E. W. STENSON.—DISTURBANCE.—FAMINE.—SMALL-POX
RAVAGES.

BASUTOLAND is still in a very unsatisfactory condition, and the Government officials are powerless to restore law and order. In addition to this trial, the people are almost starving. The Rev. John Widdicombe, of St. Saviour's, Thlotse Heights, writes :—

“Last year's harvest, which was under the average through the drought, was nearly all destroyed by the rebels in November and March ; and were it not that good rains have fallen, absolute starvation would be staring us all in the face. The problem now is how to keep body and soul together until February, when, please God, there will be some food forthcoming from the fields and gardens. I do what I can to feed the poor famishing school children who crowd round the porridge-pot at meal times, but my resources are so scanty that I can do absolutely nothing for the great mass of hungry faces that surround me.”

Nevertheless he has a cheering tale to tell of the Church's work :—

“I am thankful to say that *eight* new catechumens have been admitted, a larger number than we have ever before had at one time. The walls of our Mission house are rapidly rising, and if all goes well, I trust that the building may be completed by Easter.”

Small-pox imported from the Diamond Fields has, in addition to great want and suffering, been devastating Mafeting, in the

diocese of Bloemfontein, where the Rev. E. W. Stenson is Missionary:—

“Terribly stringent measures for the isolation of the infected were adopted by the chiefs, whole villages being ‘tabooed,’ and the disease died out in some cases with the last inhabitant. Another course pursued was to send the sick, or those suspected, to the mountains, where, in the caves, they had to let the disease run its course; if their constitutions carried them through, well and good. The only attempt at attendance was



BASUTO HERDSMAN.

some coarse food placed from time to time within some hundreds of yards of the caves, well to windward. No wonder, therefore, that the disease was ‘stamped out,’ but with a death-rate of fifty per cent. I did a good deal of vaccination at Mafeting, and elsewhere. The French Missionary, Dr. Casalis, was employed by the Government as district surgeon, and worked very hard, vaccinating thousands of heathen and Christians. I thank God that my Mission was spared—we had not a case.

“Again it has been a year of extreme want. Drought last year caused short crops of maize and millet, and these most necessary grains are this year quite one hundred per cent. dearer than they have ever been in Basutoland, and now the supply is exhausted. Consequently hunger is abroad in the land; and the condition of the women and children, especially, is pitiable, at least in Central Basutoland. Our hope of relief is in the wheat crop now ripening, which will be available next month; but ere that come, much suffering must be experienced.



BASUTO WOMAN.

“In the Free State depression is universal, and much actual want felt, if not hunger. Business is almost at a standstill, and the unsettled state of Bechuanaland has a bad effect on the relations between Dutch and English. Altogether the outlook is gloomy, and as a matter of consequence these present wants and pressure, as well as the uncertainty of the immediate future, reacts on the temporal prosperity of Church work.”

Among the unbaptised adults under instruction Mr. Stenson numbers two wives of the paramount chief, Letsea.



GASPÉ.

A TRIP WITH THE BISHOP OF QUEBEC IN THE SUMMER
OF 1884.

(Continued from page 128.)



T was blowing a gale when we entered Cape Cove, and the fishermen were complaining bitterly of the bad weather, for their boats had been drawn up for days, and their nets and lines unused. Sometimes in their anxiety for daily bread these fishermen grow very reckless of their lives. Two men I was told—a father and his son—left this very cove not long ago in the face of a threatened storm, and have never returned; nor has any trace of them or their boat been found. The fisherman's life has its peculiar perils on this coast. Men are often called to meet danger in a sudden and terrible form. But they grow accustomed to the face of death; and there is a wild fascination about the life they lead which makes them indifferent to ordinary peril. How much need there is that they should be taught rightly to estimate spiritual peril, and properly to value their immortal souls!

Percé, taking its name from the pierced rock which has made it famous, is served by the Rev. Mr. Lyster, the Missionary of Cape Cove. And a truly picturesque place it is. The rock, rising like a citadel at the entrance of the bay, commands the attention of the visitor at once. Rising abruptly from the water's edge to a height of one or two hundred feet, it is cut by the action of the waves into a strange and striking shape, and is completely perforated at the seaward end by an opening, whose arch is said to be at least forty or fifty feet in height.

Composed of soft conglomerate, very rich and beautiful to look upon in the varying sunlight, but so friable as to offer little resistance to the force of tide and weather, this wonderful rock

is slowly changing its grotesque form and being fashioned into something new. The whole coast line, in fact, being composed very largely of the same friable conglomerate, is constantly assuming new forms. It is indeed with no small risk that the eager sightseer walks along the velvet turf which fringes the overhanging cliffs.

So is many a character undermined by evil influences, and ready to break down at any undue pressure. In short, if we will, we may see in these ever-changing shores a figure of that instability of character which makes many a man fickle and unreliable. For there are men so lacking in decision and steadfastness of opinion and of purpose, that they can hardly be said to have any moral shape at all, but are ever changing and presenting new aspects with the changing influences about them.

Of all men, perhaps the fisherman is most liable to grow careless and easy-going, and to become thus the victim of circumstances. In religious as well as in secular matters there is, I fear, a very real danger of his forming the habit of waiting for weather and for tide.

Perhaps it is significant that our Lord's earliest ministrations were given to the fishermen of Galilee. At any rate, these fishermen have a special claim upon us.

After service at Percé, held in the neat little chapel built by grant from the Jersey firm, C. Robin & Co., and standing far up on a spur of the picturesque Mount Ste. Anne, overlooking the village, the rock, and the lovely bay, we stepped into the waggons awaiting us, and set forth on our way to the Mission of Malbaie.

It had been our purpose to cross to Malbaie by boat. But since our arrival the fog had settled down completely upon the scene—for the weather was yet unsettled—and at the last moment we were thus compelled to take the road. And a rough wild road it was—very bleak and even dangerous, I should say, in wintry weather, climbing tortuously, as it does, over the precipitous heights of Mount Ste. Anne, whose towering form is one of the most picturesque landmarks of the coast.

But the scenery was almost wholly a blank to us, enveloped as it was in a dense fog. This was a great disappointment; but it was not without its lesson. Thus oftentimes in the course of this life do we meet with reverses at critical moments; dark clouds enveloping us, narrowing our horizon, and trying our faith.

We spent a day and a-half with the Rev. R. Walters of Malbaie. And there I was further initiated into the mysteries of fish-making, and learned something of the unsavoury origin of cod-liver oil.

We were now in the land of fish. It was fish, fish, everywhere. Even the soil was enriched with fish. The very potatoes and onions in the gardens were stimulated in their growth by the spreading of fine fat herrings between the rows.

I learned here that a draught of fish is 225 pounds, and a quintal just half that weight. Also that each fishing-boat should take from sixty to one hundred draughts per season. But this season they were lamentably behind-hand.

I learned, moreover, something of the relation in which the fishermen stand to the fishing establishments which buy their fish, and give them in exchange the necessaries of life; how poor these fishermen often are; how improvident in many cases; and what sufferings they would undergo in "short years," were it not for the long credit the fish merchants allow them.

How difficult must be the clergyman's task of teaching these easy-going, albeit good-hearted and honest folk, to be provident and thrifty both in their earthly and heavenly affairs!

In the Malbaie church we had one of our brightest services. There was a congregation of 300 people; eighty-three were confirmed. The music, joined in heartily by the congregation, was well and heartily led by Mr. Walters and the choir. Altogether the service was inspiring; and at the close of the Bishop's earnest and most practical address, we all sang with a will the words of the closing hymn—

"Clear before us through the darkness
Gleams and burns the guiding light;
Brother clasps the hand of brother,
Stepping fearless through the night."

From Malbaie we drove on up the beautiful Bay of Gaspé northwards, to the Missions of Sandy Beach and Gaspé Basin, 100 miles from our starting-point, Paspebiac. Much pleasanter work was this driving to us than to the young Missionary, Mr. Forsyth, who came out from England last December, and, navigation being closed, was compelled to drive by sleigh the whole distance—200 miles—from Campbellton, his nearest railway station.

Mr. Forsyth met us at what is called the "tickle," that is, at the mouth of the St. John River, and drove us on to our destination, passing on the way his own Mission of Sandy Beach, so named from the long sand-bar here stretching out across the Bay. Three miles beyond Sandy Beach lies Gaspé Basin harbour, perfectly land-locked, with deep water and good anchorage for vessels of any size.

Here we found Mr. Richmond, the Missionary, awaiting us, and having crossed the ferry, were soon enjoying the comfort of his hospitable house. The beauty of Gaspé Basin deeply impressed me. The great circle of mountainous hills; the harbour, or basin, gleaming like a silver lake in the hollow at our feet; the village nestling on the hill-side, with the belfry of the church peeping out above the trees; while the swift sailing-boats, the trim schooners, and the steamer at the wharf, added just enough of the active human element—all combined to make a picture not easily surpassed for beauty and completeness.

Here, despite unfavourable weather, we passed a delightful week, visiting the neighbouring outposts as time and weather permitted.

One day was devoted to the visitation of Sandy Beach. And surely a confirmation service could scarcely be held under more depressing circumstances. Rain! rain! rain! All night and all day it came down as though it had not rained before for months. It came in at the windows and down through the roof, until everything and everybody were thoroughly wet and uncomfortable. And yet through that pelting shower came not only the Bishop, cheerful as ever in spite of wet, but also a good congregation, among others many much-bedraggled youths and maidens, who had tramped a distance of several miles,

seeking the Divine blessing through the appointed channel of confirmation. No small proof, I thought, of religious earnestness.

Two other days were spent in visiting the Missions of Peninsula and Little Gaspé, on the northern side of Gaspé Bay, in both of which places churches have been built. Little Gaspé is especially interesting—a weird place; wild, rocky, and desolate, lying far out on the neck of land which terminates in the promontory of Cape Gaspé. Here a congregation of fifty devout people assembled to worship God, and listen to His Message from the Bishop's lips.

Returning we had to wait for the Indian ferryman, John Lambert, who manages his boat with a dignity and gravity that would well befit an admiral. Very different he from his brother-in-law, Lewis, his mate, who wears a countenance made up of smiles and good-humour. Both men have faces of leather, and fierce bristly moustachios. They are tri-lingual, speaking not only Indian, but also—after a fashion—French and English. The last remnants of their race, living monuments of the past, they serve to remind us Christians that we must justify our presence in their hunting-grounds by the lives we live and the principles we act upon!

As we waited for this Lambert's boat there came streaming down the hill-side towards us a procession of nondescript vehicles laden with a party of shipwrecked immigrants who had been cast ashore in a fog at Fox River, fifteen miles away.

These poor people, as we gathered from their conversation, had been saved by the courage of a young sailor, who, in their extremity, plunged into the breakers—the wind blowing half a gale at the time—and reached the shore with a line, by means of which a cable was presently stretched across the wild waters from the wreck, over which, by the aid of a basket, the poor creatures were in due course safely drawn.

They had indeed come through great tribulation. But as they approached us on the shores of Gaspé Bay we overheard one of them exclaiming, "How lovely! This repays us for all our troubles." No doubt the man was sentimental; but was there not yet a deep truth in what he said?

When we reach the land that is very far off and see the King in His beauty, then shall we indeed be compensated for all our troubles in this world of woe. And thus Gaspé—Land's End—may be to us a type of what shall be at the end of the world. For “the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

The whole of this coast region, though as yet it is little more than a fringe of settlement following the sea line round a vast unsettled wilderness; though the people are chiefly poor fishermen, simple in habits, not wide in information or culture, easy-going, and by no means ablaze with that fiery ambition which impels men to great achievements—this whole region is as happy, if not happier, than other and more favoured climes, where the accidents of mere outward circumstance are more regarded than the essentials of inward peace.

Not easily forgotten was the service of ordination, held in the pretty church at Sandy Beach, whose tower looks out above the fir-trees over the waters of the Bay. Coming from every quarter from the Basin, from Peninsula and Little Gaspé, from the Barachois and Douglastown, the people flocked at the appointed hour, many of them walking or sailing long distances to witness the solemn ceremony.

The hush when, the first hymn over, the Bishop's sermon began, telling of the responsibility resting alike on him to be ordained and them to whom he was to minister; the searching questions put and answered; the words of solemn warning addressed by the chief officer to him who sought the holy office of a priest in the Church of God; and then the final act of ordination—the laying of holy hands upon the bowed head; and the sacred words, awful in their weight of meaning, setting apart here in this sequestered spot among the hills of Gaspé, amid the rustling fir-trees, and within hearing of the ceaseless murmur of the waves, one other human agent to be a life-long fisher of men and shepherd of God's sheep—all combined to make the occasion one of the very deepest solemnity, long to be remembered by all present, especially by the good people of the coast, to whom it was as novel as it was impressive.



DELHI.

REVIEW OF THE MISSION FOR THE YEAR 1884; BY THE
REV. R. R. WINTER.

LET us look at our position for a moment topographically. In the Delhi and South Panjab districts, worked by the S.P.G. and Cambridge Mission, we have before us a widely-spread tract of country, reaching north and south 125 miles, from Karnaul to Riwari, and east and west 110 miles, from Delhi to Hissar; then situated centrally to the chord, but not to the circumference, we find dominating these many hundreds of thousands in all that constitutes interest and importance, the old yet ever young city of Delhi, which rolls on to us from the past through many miles of ruins of tombs, mosques, and forts, that are typical of kings, invaders, fights, and bloodshed, to the knives, scissors, and cotton goods which now flood our bazaars, and are highly typical of the somewhat commonplace present.

Now what are we doing to bring a knowledge of the one life-giving religion home to the hearts of this vast mass of people? To answer clearly what we are doing, it is best, though, perhaps, rather aggravating, to ask another question—Why are we doing it? This is rather like dashing oneself against a problem which at present is probably unsolvable. People are often talking of “the problem of the conversion of India,” till one is rather sick of it; I have done it any number of times during the twenty-five years of mainly useless letters I have written to the Society. A good seventy-five years before that it was talked of; it was brought prominently forward when, seven years ago, the Delhi Mission underwent a kind of second birth or inoculation by the infusion into its old life of the fresher blood of Cambridge, yet somehow or other we do not seem to get much nearer the solving of it. The only present answer is, “work in trust and prayer,” yet work must be on certain lines, and be done with a reason and an object, else its aim will be crooked though the bow be bent ever so tight. I am not going, in the face of elaborate treatises by great Oxford professors or retired governors of Indian provinces, to venture on a dissection of the “Indian mind,” or that mysterious, unconnected, unfathomable, clueless thing, its “mode of thought,” but simply to state the difficulty which comes most to the surface in our dealings with the people, from humble day-labourers to acute college students; and this is, their intensely materialised views of life, and the weakness of the spiritual faculty, and of all that should be based on trust and not on sight. Practically the hearts of the people are wholly centred in the present, that is, the limit of their

aims for profit or pleasure, and teaching which aims at a higher future ideal seems hardly to find the latent capacity that is needed to lay hold of it. An abundance of acute argument is readily forthcoming, but it is the merest and most soul-depressing logomachy, a fighting over the superficial use of words, not over their inner teaching, and you feel it would be almost as fruitful to attempt to convert the cheap highly-glazed Manchester prints of the Delhi traders into the serviceable cotton garments they are supposed to represent, as to make spiritual thoughts find a home in hearts and minds that are wholly fixed on the balance between profit and loss. The spiritual faculty is there, but is well-nigh dead.

This, you will say, is a discouraging outlook, and so, indeed, except to Christians it would be ; but still the facts which call it forth lie very much at the bottom of our present and past endeavours. I feel, therefore, that we must direct our efforts to whatever will leaven this great materialistic lump before us, and which will educate the hidden spiritual aspirations which are overlain, well-nigh like the baby in Solomon's trial, by the all too solid mass of worldly principle around them.

To do this we must try to reach—for after all it is little but *trying* that we can do—the different and often strangely conflicting elements that constitute the Indian body politic. I will almost at haphazard take one of our means of approaching the adult part of the population—the *public preaching*. This is carried on every week in five parts of the city. Our leader in this is Mr. Lefroy, who, with one or two catechists, preaches at two of the appointed stations, and one or other of the Missionaries is generally present at one of the others. Our two best stations are, one at the west end of the Chandney Chauk, with a broad roadway in front of it leading up to the gate of the Fathpui Masjid, the second largest mosque of Delhi, built with two others by the daughters of Aurunzebe ; the other in a wide open space to the west of the Jama Masjid, the Mohammedan “cathedral” of Delhi. At these places a crowd of fairly well-to-do, decently-dressed people collects round the preachers, and listens to a connected address. The same people often come week by week, and many stop to the end of the discourse ; many, however, go away, and several who stop do not listen ; but these characteristics, in wish or fact, are, I believe, not unknown among well-trained listeners within even some of our churches.

My opinion, approaching after long experience to conviction, is that the present function of bazaar preaching is not so much to set before the people Christian doctrines, as to *prepare* them for them. Our main object now is to stir them up to some elementary knowledge of the difference between righteousness and sin ; of this they receive but scant instruction in home, mosque, or temple ; and our public preaching is nearly the only thing that brings *holiness*, as distinguished from ceremonial worship or caste duty, before the mass of the people. They are not yet in a position to appreciate those spiritual truths of Christianity which can only be spiritually discerned.

The same kind of preaching, only carried on in a more quiet and con-

versational manner, goes on in the country districts. Mr. Carlyon is the one of us who has mostly freed himself from city ties, that he may have liberty for longer itinerations. I shall speak more fully of our village work later on, but in this respect it forms a very important part of our efforts to reach the adult population; it has received a more lively impetus of late from a magic lantern with slides on Scripture subjects introduced by Mr. Martin, who by the light of his lantern, and the energetic life of his descriptions, has largely increased the numbers of the village audiences.

May I now make a leap from these attempts to reach the grown up people, to a group of institutions that touch a higher class, and have more individual influence, *i.e.*, St. Stephen's College, High School, and seven branch schools. There are only two salient points in the scheme aimed at, to which I can refer in this general sketch of our plan of operations. One is the important position which the college, properly so called, is assuming in Delhi. You doubtless know that the term "college" in India is used technically of a place of education that teaches up to the B.A. degree, as distinguished from "schools," which only prepare boys for the matriculation or lower examinations. St. Stephen's is the only Christian college north of Agra, it is therefore of considerable and rapidly increasing value, both by its teaching and by intercourse with the teachers, in leavening the minds of several of the best educated young men of North India with Christian truth. I say "several," because there is a larger Government college at Lahore, where the system omits to train the moral or spiritual part of man, but which attracts to its, in this degree, limited scheme of instruction a larger number of pupils. The other point is at the other end of a pupil's career, *i.e.*, the considerable number of young boys collected in our subsidiary branch schools, which, so to speak, tap the lay population at a number of widely-separated centres, in endeavours to give a higher tone of truth and morality to the rising generation. Work of this kind is bound to be fruit-bearing, but it is very unshowy; it is long in bearing fruit, and when borne it can hardly be touched, for the slow improvement of a mass of boys from generation to generation is a thing not quickly realised, and least of all by those who are working the improvement. But for these schools some hundreds of young boys would be left to the unreligious schools of Government, or be left to drift about the streets, and add to the already large population of idle and dissipated blackguards.

I will now ask you to go with me to the opposite end of the social scale and see our little schools for leather workers and day labourers of many sorts. There are twenty-five schools of this kind, of which nine are in Delhi, each placed among the people for whose children they are intended. Thanks to Mr. Carlyon's help the course of teaching has been much improved of late, a definite, wholly vernacular standard being appointed for four classes, and the boys who pass through the whole may get a very fair education without being made unfit for their fathers' trades. Several of the boys are Christians, and thus this system of teaching forms the preparing ground for our central training school for readers and school

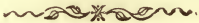
teachers under Mr. Carlyon's supervision. This is a boarding-school. They live with their native headmaster in Mr. Carlyon's compound, and attend the daily services in St. Stephen's. The second batch of four or five passed out last May, and as from time to time these young men, with their Christian wives, go out to country villages, I believe they will much improve the Christians among whom they are sent, and attract others to the Christian brotherhood. Difficulties, I need hardly say, often arise from temper, jealousy, and other human infirmities; but the men are immeasurably superior to the class of teachers of five or six years ago.

This leads me to speak of our city parishes, of which the little schools of which I have been writing form an important part. They number eight, as in former years, unless indeed the Cambridge Mission compound, with its very respectable number of fifty-seven Christians, may be said to form a ninth. My own work of this kind has been lessened, or rather, more concentrated, by my having been relieved of one of my former four parishes (such pluralism our Liberationist friends will say is another trumpet-call for disestablishment) by Mr. Maitland, and of another by Mr. Martin. This still leaves two to my care, and the charge of those in the Mission compound or scattered over the city.

Speaking of this part of our work generally, I should say that our chief step in advance has been one backwards, *i.e.*, to reduce our numbers either by formal excommunication, or to remove the names of those who have practically, if not avowedly, lapsed. Excommunication is, I need hardly say, resorted to only in very extreme cases—for instance, when men have openly in a public meeting renounced Christianity, or by betrothing their children in non-Christian families have shown that they tend more towards their old brotherhoods than to the Christian Church. Our numbers of baptised persons are now reduced to 915, as against the very rough calculation last year of 1,024. The position is so far better, that we can now lay our hands on each of our present number, and know his exact position. An interesting paper has lately been printed by Mr. Lefroy, about his work of this description in the most southern quarter of the city, so I will say no more about it.

Our work outside the city partly combines the itinerations to which I have before referred above, and partly is on the lines of our city parish system. Taking for various reasons some one central town, we place a headman there in charge of a circle of villages, primarily those in which there are Christians or a school, but with the further duty of preaching to the village population within his own district.

During the past year a total of forty-one adults and fifty children were baptised; none of the former need any comment. The services in St. Stephen's have gone on daily, with the help of the boys of the Christian Boarding School in the choir. Our largest Communion in the year was 144 at two celebrations on Christmas Day.





Notes of the Month.

WE are glad to learn that the Bishop of Peterborough's health has somewhat improved. His lordship has, however, been obliged to give up his intention of preaching the Annual Sermon in St. Paul's Cathedral. The preacher on that occasion will be the Lord Bishop of Ripon.

IN addition to the speakers at the Society's Annual Public Meeting in St. James's Hall on June 3rd, whose names have been already announced—the Archbishop of Canterbury, and the Rev. R. R. Winter, of Delhi—the Bishop of London, H. S. Northcote, Esq., C.B., M.P., the Bishop of Brisbane (elect), and the Bishop (Selwyn) of Melanesia, have promised to address the meeting.

A VERY interesting meeting on behalf of the Ladies' Association was held on the Festival of the Annunciation in the Jerusalem Chamber at Westminster. The Chair was taken by the Lord Bishop of Newcastle, and addresses were delivered by the Dean of Windsor, J. G. Talbot, Esq., M.P., the Rev. E. H. Bickersteth, and the Rev. George Billing.

ON April 10th the Rev. George Billing, M.A., formerly the Society's Secretary in Madras, sailed from England to undertake the duties of the Secretaryship in Calcutta.

FROM British Guiana we regret to hear of the death of a promising young clergyman, the Rev. F. Critchley. Mr. Critchley, who was a student of St. Augustine's College, Canterbury, was approved for Missionary work in Guiana so recently as July, 1883. He succumbed to fever.

THE Rev. W. H. Ullmann, who has had experience of Church work in Sydney as well as at home, left England on April 15th to take up the work at Port Darwin and the surrounding district in North Australia. This part of the

continent has lately become prominent, and its settlement is likely to increase. Mr. Ullmann is not only deeply interested in Colonial work, but in Missions to the Chinese Coolies and the aborigines. It will be remembered that he contributed a preface to a book by the Rev. J. B. Gribble, of Warangesda, *Black, but Comely*, on the subject of the Missions to the aborigines in Australia.

WE have to make an announcement of the gravest import to the Colonial and Missionary dioceses of the Church, that the Society will be compelled to make serious reductions in its allotments of grants for next year.

It is impossible to measure all that this will mean. In all quarters the grants are insufficient, and seem scarcely capable of reduction. On the other hand, pleas for increase are almost as urgent as those for the maintenance of the aid hitherto given. Some paragraphs which we print below give examples of the great straits of the several Missions for lack of means. Work in many parts presses for immediate expansion, lest opportunities be lost. The Telugu Missions, for instance, in the diocese of Madras, it is scarcely less than a crying shame to leave undeveloped in their present state of readiness to grow almost indefinitely.

They, however, do not stand alone. The opportunity is in the present, whether we look to the Missions in Asia, Africa, or almost any part of the world. When, too, are we to begin many a new field that is waiting for the workers? When are we to enter upon Corea, which the President spoke of last year at the Annual Meeting, or New Guinea, or the North Borneo Territory?

Would that Churchmen would lay these things to heart! It is supposed that the present year is likely to be one in which there will be much financial embarrassment in England, and consequently fewer people will be able to give out of their abundance. Is there not, therefore, the more need for earnest effort, and for large offerings out of self-denial.

EMERSON, in the diocese of Rupertsland, has felt the pressure of financial difficulties severely. The population is now only about one-third of what it was two

years ago. The Rev. S. Mills, the Missionary, reports on his work there, and at the out-stations in all directions, and the way in which the services are appreciated. At Dominion City, ten miles north, he has established a fortnightly service:—

“Congregation very good, some driving over the prairies a distance of seven miles in order to attend. One family had not heard the Church service for nearly six years. The services there are held in the afternoon (I driving out after morning service in Emerson, and returning in time for the evening service).

“The little Mission has prospered wonderfully, and a short time ago, having an opportunity of purchasing an empty Methodist church, we secured it, and two lots of land for \$500. We have been able to pay, thanks to the generosity of our Bishop, the first instalment of \$100. The balance we hope to pay off in four annual payments. Then, of course, we have to fit it inside, so that we may be able to know and feel where and in whose presence we are worshipping. The Metropolitan of Ruperts-land preached the opening sermon in the little church.

“I hope to procure a lay assistant, and, if successful, will have a service there every Sunday.

“The Church people in the neighbourhood are very enthusiastic, but being for the most part new beginners, are not in a position to do all that they would wish to do.

“North-west of Emerson, distant six miles, is a district called the Marrais. That I visited during the summer, and held a service in a school-house. There was a large congregation, but our service seemed very strange and new to them. After the service I explained the service, telling them how the people were to take their part in praying to and praising the great Father of us all. I have been told that there are fourteen families out in that neighbourhood who are anxious to have the services of our Church, and who have offered to procure a room, if only I can go.

“What am I to do? I have no horse, and cannot afford to get one. Every trip I take when I hire one costs \$2.50—more than I can well afford. My Sundays are completely taken up, and yet every Sunday I feel that I am only doing half of what really ought to be done.”

WRITING in December, the Rev. S. Samuelson, of St. Paul's, Zululand, though expecting further troubles, was able to send a surprisingly cheering account of a respite:—

“We have often said the prayer ‘to be used in time of war and tumults,’ and God has granted perfect peace and security to this station at least. I have found great comfort in the ninety-first Psalm since my return here.

“I have been able to carry on the spiritual work uninterrupted, and often had my small church full. It cannot be denied that the heathens, who have returned to their homes after the war, though they come occasionally—some regularly—to service, seem rather hardened than softened

by their misfortunes. But this is more than counterbalanced by the number of relatives my Christians brought with them from the Reserve, and who are now living on the station."

IN spite of all external trials of wars, drought, and famine, the Rev. Charles Johnson, Missionary at St. Augustine's, Zululand, is able to report that—

"During the past year there have been fifty-two baptisms, thirty-six confirmations, one marriage, and seventeen burials."

What a fearful view of part of the horrors of war is the following:—

"We have fifty-six refugees here with us who are entirely destitute; with a very few exceptions they are all women, girls, or children, or very old men. Most of them have lost their natural protectors during this last war, either father, brother, or husband."

THE Rev. W. Brereton, of Peking, is able to report that—

"In spite of the hostile feelings against foreigners excited by rumours of war, we are at least holding our own in Peking, if not making some slight advances."

There is, however, a strong anti-foreign feeling, but the animus is against the foreigners rather than against the religious teacher. The native agents of the Church are well received, and there is a growing recognition among the people of Christianity as a religious fact, imposing definite religious duties and usages.

NEARLY all the reports from Capetown diocese tell the same tale of the difficulties occasioned by pecuniary depression in the colony. Nevertheless the effect of the Church's work grows. For instance, the Rev. C. F. Atkinson, who has recently been placed at Uniondale, where the Mission has had a chequered past, and where he found a debt of £100, writes:—

"I felt that the first and best thing would be to increase the number and improve the character of the services. We therefore commenced early matins daily, evening service twice a week, and, at the present time, besides these, we have a weekly celebration of the holy sacrament, children's services, special addresses, classes, &c. These means of reviving the work have, I am thankful to say, succeeded beyond my expectations, and I think I may venture to say that the work looks more hopeful and encouraging

than it has for some time past. We have now also a surpliced choir, and at the Bishop's visitation in September last, sixteen candidates presented themselves for confirmation, and the Bishop appeared well pleased with the general condition of the parish.

"The parsonage was in a very bad state when I arrived and had at once to be repaired and cleansed. This increased our debt (of which I spoke before) to about £140. By various means this debt has now been nearly liquidated, but the condition of the colony is now so depressed that it is difficult even to raise the £25 or £30 still owing."

ANOTHER Capetown clergyman, the Rev. Canon James Baker, of Kalk Bay, reports that his parish has secured excellent new school-buildings.

Canon Baker was called upon to give evidence before a Committee of the House of Assembly on the subject of the increase of leprosy. He drew up a paper on the subject, which was published by the Government. On account of his researches in this and other branches of science, he has been elected a Fellow of the Linnæan Society of London.

His time is much occupied in attending to cases of sickness among the poor.

AT Papendorp, in the same diocese, the Rev. G. F. Gresley reports the building of a new Rectory House:—

"The foundation stone of which was laid in April of the present year (1884), and the building completed in August. The cost has been £800, of which about £600 has been raised. It is built as a memorial to the late Dr. Arnold, and is admirably suited to its purpose on ground adjoining the churchyard, in centre of the village."

The Rev. Dr. Arnold, the famous Mohammedan Missionary, was Rector of Papendorp, at his death in December, 1881.

REVOLUTION has been disturbing the scene of the works for the Panama Canal. The Rev. S. Kerr, the Society's Missionary there, has written to the Bishop of Jamaica an account of his recent work. We are indebted to his lordship for the following extracts:—

"On reaching Colon from Bas-Obispo on Monday morning, I found the town in a great commotion. Panama was in a state of revolution, portions of the rail were ripped up, the telegraph wire cut two miles on the line, The marines were called out from the U.S. steamer of war (*Galena*) to

protect foreign interests. The revolutionists had gained possession of the town. A conflict is momentarily expected. The commodore of the U.S. steamer kindly offered me his protection in the case of need, and to bring my family on board whenever I felt disposed.

"Yesterday the whole town was astir, removing from the quarters where the fight is expected to take place. Flags of all nationalities are floating, among them is seen my British ensign."

Since we received this letter, the newspapers have announced that the town of Colon, or Aspinwall, has been burnt.

EVERY step towards self-support in the infant Japanese Church is encouraging. The Rev. E. C. Hopper writes, in telling of a visit to a country church in January:—

"The Christians had collected about \$10 towards re-roofing the church there. Nothing is, I think, so good a test of real solid faith as this, as a Missionary in China once said to me, 'If you want to convert a Chinaman, you must convert his pocket as well as his heart,' and I expect the same rule holds good more or less all over the world."

Of no less importance, surely, are the beginnings of the native ministry, and Mr. Hopper is able to report on the ordination of his native catechist, Yamagata, after passing "a very fair examination" in a wide range of theological subjects. In this case, too, the cheering element of self-help comes out, for a fair proportion of the new deacon's income is forthcoming from the native Churchmen.

ST. MATTHIAS' DAY was fixed for Yamagata's ordination, which Mr. Hopper thus describes:—

"Having got through all our preliminaries in the week before, so as to allow a short time for spiritual exercises, the service began at 10 a.m. in Little Ushigome Church. Prayers were read by Messrs. Tai and Kanai, who, as you know, were ordained deacons two years ago, Mr. Shimada reading the first lesson, Mr. Tai the second. The sermon was preached by Rev. A. C. Shaw from Rev. iii., 'Hold fast that thou hast, that no man take away thy crown.' Speaking chiefly of St. Matthias, Mr. Shaw dwelt on the warning, of ministry being taken away from unfaithful stewards and given to others.

"I was 'archdeacon,' and presented, and after the Bishop had said the litany, Mr. Lloyd took the first part of the Communion Service, Mr. Yamagata of course reading the gospel.

"I can but think that Mr. Yamagata's ordination is an immense step in our work in Japan. It is only about twelve years since the first S.P.G.

Missionaries arrived there, and at that time there were, I believe, some ten baptised Christians of all denominations in the whole country. Now we have in our own Church three deacons as the nucleus of a Japanese ministry."

Mr. Hopper himself is now on his way to seek much-needed rest in England. He hopes to reach this country in May.

A REMITTANCE of £5 4s. 6d. from the parish of Crookham, near Farnham, deserves notice on account of the way in which it was raised. The Rev. W. G. Wickham in forwarding it, says:—

"It is the result of my asking the people in the parish to take Missionary boxes during Lent. I sent out forty boxes. The money was offered to God at the second celebration this morning (the first Sunday after Easter). You might like to know of this, as it is a plan that might do well, and £5 is easily collected in this way, and many of the boxholders will have their boxes again to go on collecting. There are about 1,100 people in this country parish."

FROM Tokio the Rev. A. Lloyd, who went from his English benefice to Japan last year, we have received some interesting notes. He has established a close connection between his school and a large and most important native school, under a Mr. Fukuyana, who is described as a "leader of Japanese thought."

"His school numbers over 300 scholars of all ages. He is the Editor of the *Jiji Shimpō*, which is certainly the leading newspaper in the capital. He has also translated many books into Japanese. For many years he has been a bitter opponent of Christianity; now he is favourably inclined to it, though he still occasionally gives the Missionaries a bit of his mind in his paper.

"As I write, moreover, I am contemplating the possibility of teaching Christianity to some students in the University. They are well-educated English scholars, so that the language is no difficulty."

Besides such extension of influence, Mr. Lloyd has various translation projects on foot, and sees openings for local expansion.

"We have prospects of an immediate extension of our work. Some Christians belonging to the Church at *Yokohama* are forming themselves into a congregation, and are appealing to us for spiritual aid, which they cannot get from the English chaplain at Yokohama, who is ignorant of Japanese.

"At *Mayebashi*—a large town about forty miles inland, connected with this by rail—there is a proposal to start an English teacher."

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, April 17th, at 2 P.M., the Master of the Charterhouse in the Chair. There were also present thirty other *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to March 31st :—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

January—March, 1885.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND	7,478	603	635	8,716	21,284
SPECIAL FUNDS	1,776	—	825	2,601	4,656
TOTALS . .	9,254	603	1,460	11,317	25,940

B.—*Comparative Amount of Receipts for the General Fund at the end of March in five consecutive years.*

	1881.	1882.	1883.	1884.	1885.
Subscriptions, Donations, and Collections	£7,656	£9,046	£7,451	£8,276	£7,478
Legacies	2,021	1,956	1,238	1,456	603
Dividends, Rents, &c.	866	1,066	847	771	635
TOTALS	10,543	12,068	9,536	10,503	8,716

3. The Rev. J. C. Whitley, from Chota Nagpore, addressed the meeting.

4. Notice was given of the following motion to be brought forward at the next meeting by the Rev. S. Arnott :—

“That the practice of submitting to the Board the schedule of Grants as drawn up by the Standing Committee be continued as it existed before the year 1883.”

5. All the candidates proposed at the meeting in February were elected into the Corporation. The following were proposed for election in June :—

Rev. F. M. Sparks, Crescent House, Billericay; Rev. E. H. Goddard, Clyffe Pypard, Wootton Bassett; Rev. J. L. Robinson, Hamilton Villa, Hyde Road, Greenwich; Rev. E. H. Morton, Rectory, Tooting, S.W.; Rev. A. J. C. Allen, Cherry Hinton Vicarage, Cambridge; Rev. S. L'Estrange Malone, The Cathedral, Worcester; Rev. Herbert Hall Woodward, The Cathedral, Worcester; Charles Richardson, Esq., 13, St. Julian's Road, Kilburn, N.W.; Rev. G. J. Story, Rochester Villa, Lonsdale Road, Barnes, S.W.; Rev. J. Haslock Potter, Holy Trinity, Upper Tooting, S.W.; Rev. W. S. Wood, D.D., Higham, Rochester; Rev. A. L. Coates, The Precincts, Rochester; Rev. C. Colson, Cuxton, Rochester, and the Rev. E. C. Robinson, Catford, S.E.



THE MISSION FIELD.

"THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD."

JUNE 1, 1885.

THE CHURCH IN NATAL.



THE following important document is the reply which the two Archbishops and the four Bishops who had been requested by "the Church Council in Natal" to "select and consecrate" a successor to Dr. Colenso, have returned to that body:—

REVEREND SIR,

LONDON, *February 6th*, 1885.

We address to you, as "President of the Church Council in Natal," our answer to the request which you have forwarded to us from that body, that we "would select and consecrate a clergyman of the Church of England to be Bishop of Natal in succession to the late Bishop Colenso."

We fully recognise the gravity of the circumstances which have led to the making this request, and the responsibility which rests upon ourselves in either acceding or declining to accede to it.

The documents that you have laid before us show that the Queen has been advised by her Privy Council not to appoint any successor to the late Bishop of Natal by letters patent; and that the appointment, if made at all, must be made in some other way.

The delegation which the Council has conferred upon us supposes consequences to ensue which we are advised we have no legal competency to secure.

It further appears to us that the consecration of a Bishop in succession to Bishop Colenso must necessarily perpetuate a state of things which partakes very nearly of the character of a schism, and which, in past years, whether avoidable or not, we have always regarded with profound anxiety and regret.

If there is one thing more than another which the daughter churches of the Church of England in foreign lands require to possess, it is the Note of Unity. One in the Apostolic Faith, one in the Apostolic Order, one in all essential points of ecclesiastical discipline, using the same Book of Common Prayer, strengthened by the same Sacraments, building up all teaching on the same divine Word of God, surely no minor questions of property or temporal rights ought to separate those who on so many and such vital grounds are called upon to regard each other as brethren.

Whether there be any defects or not in the organisation of the Church of the Province of South Africa—a question upon which we do not feel it necessary to enter—it must be remembered that that Church is in full spiritual communion with the Church of England, and accepts identically the same standards of faith, even if it does not feel bound to go for the interpretation of those standards, in case of need, to the same tribunals. Nor indeed has it any legal access to that tribunal, which, for the Church of England, is the Court of Final Appeal in Causes Ecclesiastical.

You tell us that this reservation, based upon the terms of the third Proviso attached to the first Article of the Constitution of the Church of South Africa, “has been declared by judicial decision to have separated that Church ‘root and branch’ from the Church of England.” Remembering the case of the Protestant Episcopal Church in Ireland, and what the XXXIVth Article seems to claim as the right of “particular” Churches, we cannot consider that any such separation has been accomplished, or is contemplated. The Church of South Africa, for purposes of holding property, may not be—as Chief

Justice Sir Henry de Villiers said it was not—"a *part* of the Church of England," but it is at any rate in full spiritual communion with the Church of England. It must be recollected that the judgment of the Lords of the Committee of the Privy Council (in the appeal of *Merriman v. Williams*), which asserted so strongly that the "divergence of the two Churches is present and actual," had reference solely to the devolution of rights of property, with regard to which lawyers, of course, interpret the language of a trust with the greatest possible strictness. But, in the present case, far higher interests and far more important issues are involved than any which can be connected with the mere title to property. No consideration for any amount of "valuable temporalities" would justify us in taking any step which would perpetuate a regrettable and unnecessary separation, if by any possible course of conduct that separation could be healed.

The Council not unnaturally desire to maintain "all identity with and submission to the Mother Church that is practicably possible in a Colony." The question is, "What is practicably possible?"

The third Proviso of the first Article of the Constitution of the Church of South Africa may or may not be wise; but their lordships, in the judgment already referred to, expressly say: "Where the other Church is that of a colony possessing an independent legislature, *there must be differences*, as, for instance, in the appointment of bishops and in the erection of courts, such as necessarily result from the difference of political circumstances in which the Church of England and the other Church find themselves placed."

If the "present and actual divergence" of the two Churches is so great as to affect the devolution of property, there is a legal mode of removing this difficulty, without any perpetuation of the breach of ecclesiastical unity, which all must deplore. The powerlessness of which the Council complains, to devote endowments, whether in money or buildings, to the purposes contemplated by their donors—such purposes presumably being the promotion of the interests of religion in the colony of Natal—could certainly be removed by legislative enactment, if

not by some process much simpler and less costly than this.

We have not yet been informed of the result of the Conference that you tell us was proposed to be held between a Committee of the Church Council of Natal and a corresponding Committee of the Church of South Africa; but we cannot help hoping that the Conference has been able to agree upon some plan for re-union, likely to be mutually acceptable.

We have to consider, not only the immediate effect, but the possible, and the even probable, consequences of such action on our part as that to which you invite us; and we cannot think that such a step would be conducive to the welfare of the Church of Christ in South Africa, by whatsoever designation it may be known, nor to the cause of peace, unity, and brotherhood, in the Christian world.

We are, Reverend Sir, with an earnest prayer that God may guide us all in this matter to what is best for His Church, your faithful brothers in Christ,

EDW. CANTUAR.
H. WORCESTER.
F. EXON.

W. EBOR.
J. MANCHESTER.
J. C. LIVERPOOL.

The VEN. ARCHDEACON COLLEY,
PIETERMARITZBURG, NATAL.





THE SOCIETY'S GRANTS FOR 1886.

FOR two consecutive years the Society has been in the happy position of being able to enlarge its grants to the several dioceses abroad, and we have been able to show in the *Mission Field* in some detail the new work upon which the increased "spending power" of the Society enabled it to enter.

This year, however, we have a very different tale to tell. A smaller sum is available for expenditure, no new work whatever can be entered on, all openings, opportunities, and entreaties have in stern necessity had to be treated as though they were not, and reductions to the extent of no less than £3,676 have been made on nineteen of the grants for different parts of the world.

The extent to which some of the dioceses will be straitened by these reductions it is of course impossible for us to describe. From most of them had come urgent appeals for more; how grievous will be the disappointment at finding that there is even less than before allotted to them!

The following table shows the reductions which have been made:—

Quebec	£300
Fredericton	350
Nova Scotia	450
Newfoundland (£50 pension and £300 block grant) .	350
Saskatchewan (£160, of which £150 hitherto allowed to the Bishop is set free by the completion of the Bishopric Endowment Fund)	160
Honduras	50
Capetown	400
Grahamstown (£40 Colonial Missions, and £60 Scholarships)	100
Tristan d'Acunha	100

Calcutta (the saving in rent of Secretary's house £200 and pensions £146)	£346
Lahore (Medical Missionary £60, Cambridge Missionaries £160)	220
Madras	50
Bombay	100
Assyrian Christians	200
Sydney	100
North Queensland	100
Norfolk Island	50
New Caledonia	50
Fiji	200
	<hr/>
	£3,676

A more painful task could hardly have been put before the Committee than that of weighing and judging as to the relative hardness of the reductions, and distributing the deficit of £3,676 as harmlessly as possible.

It is of course beyond our power—and it is as certainly foreign to our wish—to place before our readers any balancing of one diocese against another; nor can we venture on explaining the considerations which have guided the Committee in their painful duty.

A few of the reductions in the above list involved little or no hardship, as in that consequent upon the death of a pensioner in Newfoundland, the completion of the Endowment Fund in Saskatchewan, financial adjustments in Calcutta and Sydney, disuse of part of the grant in Lahore, or the departure of the Society's Missionary from New Caledonia; and the withdrawal of £50 from Norfolk Island has been remedied by a gift of that amount from a generous friend of the Society. These items, however, make up but a small part of the total, and we may say of the reductions as a whole that the Committee has made them only with grave regret and under the pressure of necessity. Even the recollection of the brave way in which Colonial dioceses have exerted themselves to meet previous reductions, can only slightly moderate regret for such curtailments as have had to be made this year.

There is another aspect in which the Society's reduced "spending power" is to be regretted. Last year the Society

was able to take a sum of £2,952 belonging to a large number of Special Funds, and apply it (not in aid of the General Fund, but) by adding to it £3,572 from the General Fund, for new grants—thus enabling the gifts of donors to Special Funds to be far more useful than they could have been unassisted. This year it was impossible to take any money from the General Fund for such a purpose, and the Committee has had to administer the amounts standing to the credit of the Special Funds simply, applying them to the objects of the respective funds, without being able to strengthen them from its General Fund.

Our purpose in this paper—as there are no new grants to tell of—thus becomes almost a negative one. We have to place before our readers some account of the grants which have *not* been made, but which would doubtless have been made had funds been in hand for the purpose.

In addition to the Annual Grants of the current year calling for renewal (amounting to £81,255), applications for increases estimated to amount to £11,380, and for special “single sum” grants of £6,620, were received. In other words, over £21,000 additional would have been required to raise the sum (£77,579) actually voted to the amount required for the year 1886.

Taking the “single sums” asked for first, we find some cases of sees whose endowment is not complete, or even begun. A diocese in this condition is under great disadvantages, and the earliest efforts of benevolence towards it should be directed to remedying the absence or insufficiency of the provision for the chief pastor.

It is well known how much the Society's grants (with those of the Colonial Bishops' Council and the S.P.C.K.) have done towards calling out help for Colonial sees during their process of endowment.

Algoma and Pretoria each asked for £1,000. Antigua diocese (which, as for many other things, so for his patient efforts to provide against the withdrawal of State aid at the next vacancy, by re-endowing the see for the benefit of posterity, owes so much to its venerated Bishop) asks for the modest sum

of £500 towards the completion of the endowment. A new diocese is urgently needed on the West Coast of Africa, so that there may be a Bishop—less remote than Sierra Leone—to visit, and develop the interesting Missions on the Rio Pongo and the Isle de Los.

The appeals for *Annual* Grants are far too numerous to be discussed at full length.

Nearly every diocese shows reasons for desiring to enter upon larger expenditure so as to meet present requirements and opportunities. The South African dioceses make earnest appeals. The Bishop of Capetown, the grant to whose diocese is unfortunately reduced, asked for at least a temporary increase so that a period of great distress might be tided over. In Grahamstown help is asked to assist in the establishment of six new European stations. In St. John's much help is wanted for native and Colonial work.

In Maritzburg the Bishop wants to extend the work among Colonists, Natives, and Coolies; and for the last alone wants no less than ten Missionary clergymen. The Bishop of Zululand pathetically asks—as well he may, with all his trials, hardships and dangers—"for all the aid the Society can give." Alas, that—beyond renewing the grant—it is none! Bloemfontein and Pretoria have likewise their needs.

These, however, are but specimens. Similar appeals come from all parts. The Bishop of Rupertsland, for instance, asks for a grant for seven new Missions; and we need scarcely repeat what we have said so often of the dangers of delaying to supply newly-settled districts in Manitoba and the North-West with the ministrations of the Church.

In Fiji more clergy are required for English-speaking people, and as Missionaries to the Coolies.

The Bishop of Singapore asks for £100 per annum in aid of the salary of a Missionary Chaplain at Sandakan, in the new Colony of British North Borneo. Bombay and Madras call urgently for more Missionaries, and it is most painful to think of the fruitful Missions in those dioceses being ripe for large

extension, which must be delayed simply because of the want of rupees.

Japan is a like case. The way in which that marvellous land shows at the present time a receptivity for Western ideas, and its growing respect for Christianity, point to the present as the time for action. Japan is now—so to speak—plastic; the wax is warm. Before long the national mind and spirit will have taken a shape that will, humanly speaking, be permanent. The alternative lies, to a great extent, in our hands, whether our pure religion is to be a chief factor in the national life of Japan, or not.

We will conclude this brief survey of the appeals with a reference to two which do not come from a diocese.

Corea is the great peninsula stretching from China towards Japan. At the last Annual Meeting the President spoke of its present and its future, its thirteen millions of people, and its being destined to be important to commerce. His Grace said that “it is quite certain that as soon as we can we must Christianise the country.” When are we to begin?

The other appeal is in relation to work of a different kind to that in which the Society engages elsewhere, but as important perhaps as any. It is little known how numerous are the small communities of English people of slender means scattered over the Continent of Europe. In many the chaplains’ stipends derived from the offerings of the students, governesses, workmen, and others, are quite inadequate. In many there is no chaplain—a state of things of great gravity; but there might well be one, were the Society able to make a small grant in aid of his stipend.

We have made but an inadequate statement of the needs in all quarters of the globe which the Society is called upon to supply. We must let it speak for itself, and simply put it before the consciences of Churchmen, asking with all earnestness, that in spite of all difficulties, in spite of the “hardness of the times,” in spite of numerous claims of other kinds, the Church may rouse itself to enable the Society to do its great work.

The following Table shows the actual Grants for 1886:—

Montreal	£620	Bloemfontein	£1,048
Quebec	1,500	Pretoria	900
Toronto (Pension)	32	Mauritius	590
Huron (Rev. A. Jamieson)	75	Madagascar	3,500
Algoma	750		
Fredericton	1,250	Calcutta, Bp.'s Coll., Pensions	375
Nova Scotia	850	Do. Missions	7,954
Ditto, P. Edward's Island	250	Rangoon	4,075
Newfoundland	2,900	Lahore	2,475
Rupertsland	1,360	Ditto, Cambridge Mission	680
Qu'Appelle (including £400 for Bishop's Income)	1,200	Madras	13,900
Saskatchewan	1,300	Bombay	5,100
Caledonia	200	Colombo	1,650
New Westminster	800	Singapore, &c.	3,290
Nassau	500	North China	1,150
Antigua	850	Japan	1,960
Trinidad	100	Ditto for Bishop's Income	500
Guiana	770		
Jamaica (Panama)	200	Adelaide—Nrthrn. Territory	300
Windward Islands	200	North Queensland	100
		Perth	300
Sierra Leone	280	Fiji	200
Capetown (including College)	1,600	Honolulu	700
Grahamstown, Colonial	360		
Ditto, Heathen	2,670	Constantinople	300
St. John's	2,530	Continental Chaplaincies	200
Maritzburg	2,125	Education of Students	185
Zululand	600		
St. Helena	275		
			<hr/> £77,579 <hr/>





THE REVOLUTION IN COLON.

BY THE REV. R. KERR.

IN the eventful morning the sun rose on this town in its ordinary brilliance; every face was beaming with joy, children happy in their mothers' arms, and all as merry as the marriage bells. The sun went down, however, amid sorrow indescribable, for thousands of families were at that moment rendered helpless, ruined by a conflagration that destroyed not only the most valuable property in the town, but many lives; and the prospects of those who were spared to see the coming day were blighted.

It must be pretty well known that for the last few months the democratic party of the Colombian Republic, being dissatisfied with the rule of the reigning President of Bogota, commenced to wage war against the Government, taking possession of the several towns, cutting telegraph wires in every direction, ripping the rails of the P.R.R. Co., and seizing the personal estate of the most wealthy of the Government adherents.

On the 14th of March last the rebels, headed by General Aizpuru, made a successful attack on Panama, and took possession by force of arms. The Government there, being too weak to offer effectual resistance, summoned to its aid all the military and police who could be found residing in Colon. This town was thus left unprotected, and two days afterwards Prestan, a lawyer of some pretensions to learning, and who had previously engaged in revolutionary transactions, got up a band of rebels, and took charge of the town—an act which was performed without loss of life, there being none to oppose the rebels. He claimed the position of military and civil chief in Colon, and all bowed at his shrine. His ranks were daily augmented from the lowest order of Colombians, Chilians, Greeks, Americans, and Jamaicans, who lived on the Isthmus.

Into these people's hands Prestan put rifles, and gave them all the power that the former police and military possessed. It was generally believed that the regulars from Panama would march into Colon shortly afterwards, when the rebels would throw down their arms, and seek refuge in the woods. But this hope was vain; for it appears that in Panama it was necessary to keep as many of the troops as could be collected, in order to prevent the capture of that town by Aizpuru, who had 1,700 men in waiting not far from Panama, and ready to attack it.

Prestan, therefore, reigned supreme in Colon, issuing proclamations calculated to inspire foreigners with a hope of safety, letting them know in so many words that he had no intention to injure their interests, but simply to settle a question between himself and what he styled his Government. To verify his assertions, he proclaimed that all establishments should be closed at 7 P.M., which had previously remained open till midnight; and established a strong urban guard that seemed to keep the town in even better order than the regulars had ever succeeded in maintaining. His headquarters were the Government headquarters, around which he threw up a barricade against all comers.

Day after day rolled by without the arrival of the troops from Panama. Meanwhile, every now and then there was a scare. Some false prophet announced that the troops were in proximity to the town, and this caused all shops and stores to be closed, business to be suspended, and people to cease walking in the streets. Of course business was always resumed on the discovery that no troops were near.

I ought to state here that Prestan did not omit to make provision for supplying himself with the best arms and ammunition that the age affords. He had actually succeeded in getting a merchant here to send to the United States of America for the materiel, which arrived to order, with freight prepaid, on the s.s. *Colon*. It is reported that the same vessel had also arms on board for the Government, and that the revolutionists intended transporting theirs to Panama, where they were to fight, and compel the Government to surrender.

Shortly after the arrival of the s.s. *Colon*, on the 30th ult., Prestan presented a bill of lading at the Pacific Mail Office, claiming a quantity of arms and ammunition consigned to him from New York.

Captain Dow, who was in Panama, telegraphed the agent in Colon (Mr. Conner) not to deliver them. On Prestan's demand meeting a blunt refusal, this so irritated him that he ordered his soldiers to arrest Mr. Conner, and place him in the "Calaboose." He then marched a body of over 100 men to the dock, and ordered every person to leave the premises. Prestan made several other applications to Mr. Burt (the general Superintendent of the Railroad Company), but was refused. On the rebels taking possession of the front street and Royal Mail Dock, the American flag was hoisted (reversed) from the Railroad Office, and the United States s. *Galena* sent a boat ashore containing two officers to find out what was wanted. On seeing this, Prestan sent two men to Pier No. 1 with orders to fire on the boat if they attempted to land. They, however, gave that pier a wide berth, and landed at the Canal Company's Pier No. 5, from whence they proceeded to the Pacific Mail Dock, and to the P.R.R. Co.'s office without molestation.

On the arrival of the train from Panama at 2.30 P.M. with Captain Dow on board, he was also arrested by Prestan, and the American Consul and first lieutenant of the United States s. *Galena* shared the same fate, Mr. Wright, the American Consul, being thrust in with a revolver at his head. The town was then in a fever of excitement, for it was believed that the *Galena* would not brook such an insult to the Stars and Stripes as the incarceration of the American Consul in a prison that was neither as comfortable nor healthy as a pig sty.

Prestan then informed Mr. Burt that he would slaughter the prisoners and burn the town, unless the arms were delivered to him. The *Galena*, then lying off the Canal Company's Office, got under weigh, and began steaming up to the Pier No. 1. Seeing this, Prestan sent thirty or forty men to the end of the pier with orders to prevent their landing; but the ship dropped down to the Pacific Mail Dock, and anchored behind

the s.s. *Colon*. At about 5 P.M. a portion of the arms was landed.

On a promise that Prestan would receive the arms, he liberated the prisoners; but when he was told that he could not get the arms because the men would not work, he re-arrested Captain Dow and Mr. Conner.

The marines were therefore expected to land, fighting to begin in the city, in the midst of unprotected women and helpless children! Shops were closed and houses shut up; but before foot-passengers could reach their residences, the marines had come ashore, 100 in number and two guns, to protect property. They had taken up their position in proximity round the United States Consul's residence—a position which gave them command of the revolutionary camp. Going to Monkey Hill early next morning, the rebels had a skirmish with the Government troops. The rebel party having been defeated, retreated to their stronghold, where they were reinforced, awaiting the advance of those who had vanquished them. The prisoners, taking advantage of their want of attention, escaped. They were not kept long in suspense, for at 8 o'clock A.M. the troops showed themselves in the distance, followed the rebels into Colon, and a fight ensued which lasted until 12 30., when the ammunition of the rebels seems to have been spent.

April 1st.—Just at 7 P.M. I went to the freight house to see Mr. Way, the agent of the Royal Mail Steam Ship Company, to have my things secured. Finding it closed, I returned to make my way home, when hundreds of persons were running in every direction to some place of safety. I had not time to enter my gate, when the rebel army had taken their stand across the street, with their carbines ready for action. In a minute they opened fire upon the Government army. The balls whistled through the balcony of my house, riddled chairs, curtains, and the side of the house; but, providentially, none entered the apartments where we were. The fight was kept up four hours and a half, incessantly, when the rebels were repulsed by the Government army. One of the rebels climbed up my balcony and began to fire upon those below, which excited my family

into a scare, fearing they would open fire upon the house. I, however, managed to get him away by soft words of counsel. An American citizen, who had succeeded in escaping the flying bullets by running across the road to the Cosmopolitan Hotel, was shot through at the door, having knocked for entrance; but no one had the courage to open the door of the hotel. There the poor man groaned, calling upon God to have mercy on him. In ten minutes he expired. A Colombian woman was shot while running across to her home.

About 10 o'clock P.M. my wife came to the jealousy, and, discovering a dense volume of smoke, cried out, "The town is on fire." It turned out to be from the Calaboose, and the buildings in the rear. I burst open the doors, and my wife, two daughters and two sons, escaped to the house of the Canal Company, while I dragged two of their trunks down stairs, and returned to try and save some of my books. I succeeded in saving a few volumes. These were taken to the French Consul's house for safety; but the flames soon reached that building, and all were consumed.

The marines of the American s.s. *Galena*, seeing my effort in trying to save my wife's two trunks, came to my assistance, and took them in charge to a place of safety on the seashore. My heart leaped with pain to see my books, which I had been accumulating since 1853, the beginning of my ministerial career—standard works to the value of over \$800, to say nothing of written sermons and manuscripts—destroyed by the flames in less than five minutes. All our clothing, household furniture, glassware, silverware, bedding, and everything else in the house were burnt. We had no time to take a cup of coffee before our escape, and nothing could be obtained for my family until 9 o'clock that night, when I took them to the American Hotel, and there obtained a cup of tea; but our host informed us that we would get no more the next day, except we were satisfied to take what his boarders had left. After much fatigue in the burning sun during the day, our last resort was to Christ Church, which providentially remained untouched by the fire (with some others of the Railroad Company's houses), where we found over 600 persons—men,

women, and children, had taken refuge. In the vestry we remained for the night.

The next day, after a search through the town of Christopher Columbus for a cup of coffee and a bit of bread for my family, a gentleman met me and kindly offered to send us a cup and a few small biscuits from the Washington House, which we accepted with gratitude. The next step was to try and get my family on board the British man-of-war steamer; but not finding a boat on shore, the agent of the French Interocéanique Steam Ship Company gave me a card to the captain of the s.s. *Martinique*, requesting him to give my family and myself hospitality on board, placing at the same time a boat and crew at my disposition. Here we remained three and a half days, kindly treated by the captain, officers, and crew. After securing my family on board, I went in search of something to supply the starving people in the church. The captain of the American steamship *Galena* soon responded to my request, and sent a bag of biscuits to the church for their relief.

April 4th.—Taking a review of the scene after the fire, one would at once be horrified in seeing pigs, horses, cows, dogs, rats, cats, lying by hundreds roasted in the fire. Then among the ruins and in the streets were men, women, and helpless babes in their mothers' arms, who had been burnt to death. Some had been too ill in bed to escape the fire. Thousands wandered about to find food, water, and a shelter, but in vain.

Her Britannic Majesty's Vice-Consul advised me to take my family at once to Kingston, Jamaica. When I left Colon, hundreds were taking temporary lodging in Christ Church, while over 1,500 had already taken tickets for Jamaica on the steamers that were leaving Colon.

The town is in ashes. Thousands are destitute and houseless, having lost clothing, money, and food. The *débris* was burning four days.

April 8th, 1885.





THE REBELLION IN NORTH-WEST CANADA.

LETTER, DATED APRIL 17TH, FROM THE BISHOP OF RUPERTS-
LAND DESCRIBING THE STATE OF THE COUNTRY IN THE
SEVERAL DIOCESES OF SASKATCHEWAN, QU'APPELLE, AND
RUPERTSLAND.



SUPPOSE by this time there is some understanding
in England of the serious trouble in our North-
West, called, I see by the *Times* some weeks ago, a
riot.

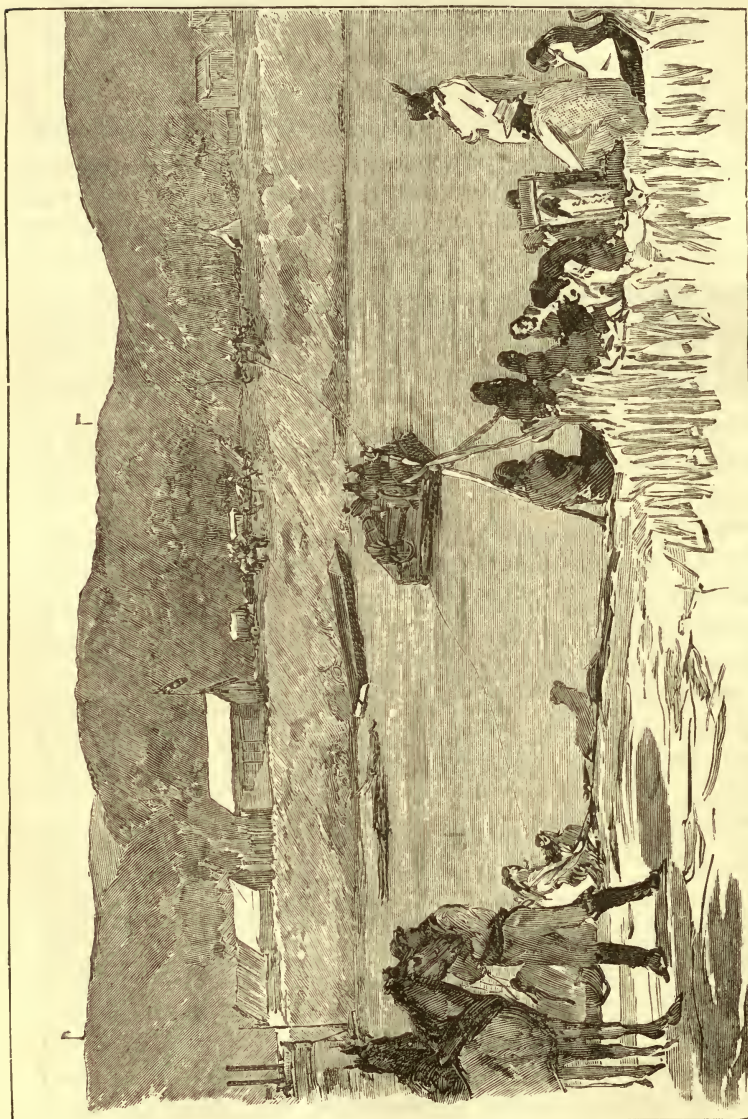
There has been a rebellion by the French Half-breeds at
Prince Albert, instigated and led by the old agitator here,
Louis Riel.

This by itself would have been comparatively a small matter,
but the Heathen Indians throughout the districts of Alberta
and Saskatchewan, forming the diocese of Saskatchewan, have
shown great restlessness, and in two places have risen and
committed great depredations, including several murders.

The cause of this Half-breed rising has been the continued
procrastination of the Government in settling squatting, and
other claims, to serious individual loss and general incon-
venience.

The Indians have not this excuse. Their attitude is very
unexpected. I suspect it is simply owing to their starving and
wretched condition. The Government aid to them is doubtless
a great help, but it is not enough to maintain them. Since the
buffalo have gone those tribes can get little on the plains by
hunting, and they are inexperienced at farming, and do not
take to it. They have had a constant struggle for bare life, and
are desperate. What food the Government has given them
has been given in rather a humiliating way, doled out as to
paupers; and though that may be their description, yet the
feeling of the tribe may be hard.

What will be the effect on our Church work? I daresay you may like to have my opinion on this.



FERRY OVER THE ASSINIBOINE RIVER.

(1) DIOCESE OF SASKATCHEWAN.—All the trouble is confined to this diocese as far as the locality of the outbreaks.

The Bishop himself and most of the clergy must have had a trying time, and their danger is by no means over, though a considerable body of militia has been sent forward from Manitoba and Eastern Canada. Their work must be disorganised. I do not see how there can be any crops put in this season at Prince Albert in time, unless the pacification of the district takes place at once.

Those of the clergy who are in any way dependent on their people must to that extent suffer in their salary. But I fancy most of the clergy in this diocese are paid entirely by external grants. Still if nominally they do not suffer in the amount of their income, they must suffer from the advance of prices, and in some cases there may be loss of property.

(2) DIOCESE OF QU'APPELLE.—In this diocese I fancy only in two or three cases do the people yet practically contribute, and in these I do not think the disturbance will lessen the former contributions. Still there must be a confusion and unsettlement of the people, and the diocese will be temporarily hurt by a probable stoppage, to some degree, of immigration.



HORSES SWIMMING THE SASKATCHEWAN.

(3) DIOCESE OF RUPERTSLAND.—There does not seem at present any risk of trouble from any rising in this diocese, and we are hundreds of miles from the seat of the troubles.

But pecuniarily we are to suffer seriously. Manitoba has shown great spirit in rising to put down the rebellion. Winnipeg itself has furnished three battalions of militia, of the strength severally of 350, 400, 450, besides fifty artillery and fifty cavalry.

Of this body of 1,300 men about 1,000 are citizens of Winnipeg, including not a few leading citizens. About 300 come from six of the chief centres in Manitoba, and some separate companies have been formed; but of the small force of 750 men now advancing on the rebels under General Middleton, only about 300 are from Eastern Canada. Major Boulton, of Russell, with fifty men, are with him; the rest are from Winnipeg.

Not a few farmers are in the field, instead of being on their farms. I believe a large proportion of the Manitoba Militia are Churchmen. I anticipate, therefore, an increased difficulty, first, in our parishes raising their contributions to their ministers' salaries, and, secondly, in money being raised for our Home Mission Fund.

In fact our Home Mission Fund is very straitened, like all our funds. The disastrous reaction from the boom of two or three years ago is not only not over, but the circle of its ruin is ever extending. But for this experience I should not have thought it possible that our unhealthy and false business could, without any public calamity or cause in the country, have produced such disastrous results. Excepting the small Cathedral parish—small as regards population, not area—the churches in Winnipeg are all burdened with debt, contracted under other circumstances. They will contribute this year very little to the Home Mission Fund. They cannot. It is an effort to save themselves. Yet we have on our Mission Funds much heavier obligations than ever.

I do not expect large aid from Canada—small as that was last year—about £270. I expect indeed less. So that I am afraid, unless the venerable Society can in our present circum-

stances accord us a continuance of a special grant for our difficulties, we shall incur a debt that will hamper us for a long time, besides having to give up some of our Missions.

The unexpected turn of events has discouraged me greatly. I sometimes feel the burden of thinking over ways and means getting too much for me; and I feel at present our laity cannot help. We are not alone in our difficulties. All interests, persons, parties alike, are suffering; but that does not help matters.


And yet one always hopes for a great change. The present depression seems so unreasonable. But capital has got a fright from us, and it is apparently not so easily wooed back. I hope Archdeacon Pinkham is being encouraged. But the times are hard here as in England—only very many in England have independent means. There are not these in this new country.





FIRE AT CODRINGTON COLLEGE, BARBADOS.

(FROM THE "BARBADOS AGRICULTURAL REPORTER.")

N Saturday, April 18th, the Principal's Lodge and the Mission House were totally destroyed by fire. A careless workman left a spark in the shingles at the top of the Principal's Lodge, and owing to the recent long drought, the inflammable nature of the materials and the high wind, in a few minutes the whole of that portion of the roof was in flames. This was about 11 o'clock. The College great bell was rung, and quickly some 200 people, mostly labourers, were on the spot. The people worked hard and with a will, and in less than half an hour almost everything of any value was carried or thrown out, and deposited to the windward of the burning mass. Meanwhile, a fierce struggle was maintained with the flames; strings of women and girls with unwearied zeal brought water from the lake, but the impossibility of getting at the fire in the roof, through lack of appliances, soon made it clear that the building was doomed, so attention was directed mainly to saving the more valuable fittings. It was a remarkable scene. From all the windows people were tossing out books, beds, chairs, and furniture of all kinds, while others were striving to catch them. Some men were wrenching off windows and mahogany doors, and dragging them out upon the lawn. Some few with saws were cutting down as much as possible of the handsome carved staircase designed by Bishop Rawle, and bearing the names and dates of the various Presidents and Principals, while others on the landing kept the flames at bay for a few minutes. Several men on the Mission House roof, which lies directly to leeward, were drenching the shingles with water, in the vain hope of saving that part. Many were pouring water as fast as it could be fetched over the basement floors, and very much is owed to the energetic work of several of the neighbouring managers. All this time the dismal tolling of the great bell continued, as it were the funeral knell of the ancient house. It soon became dangerous to remain anywhere near the burning buildings. The lead from the window weights above began to drip, and one or two people were slightly scalded by the molten metal. By 1 o'clock the flames and fierce heat forced every one to keep at a distance, not, however, till the gallery behind the house, just bursting into flames, was torn down and dragged away. Burning embers, carried by the wind, frequently set fire to the roofs of the stables and outhouses, but were promptly quenched. At last, wet blankets were spread over the most exposed parts, and so the

sparks which kept falling were extinguished. About 2 o'clock, many of the spectators and assistants were drawn away by the report of fire in that part of the College Estate which lies to leeward of the College. It was only too true. The conflagration was now at its height. The interior of the Mission House, and the greater part of the Principal's Lodge, were a roaring mass of flame, above the noise of which could be heard the crackling of the fire as it swept through the cane-fields. One labourer's house was quite destroyed, others slightly injured, but as many were at hand to help, and the dwellings are at a considerable distance apart, the mischief done was limited. The wind throughout was high, and some idea may be formed of the rapidity with which the fire was carried along, by the fact that a team with a load of canes was so quickly pursued by the flames that the animals, though not destroyed, were much burnt, and the cart and canes remain in the field a blackened mass. Between 2 and 4 o'clock strenuous efforts continued to be made to save the drawing-room floor and the portico. By 4 o'clock, most of the fine old beams had fallen to the basement, and the whole was burning to the foundations. From this time the fire began to burn itself out. The arrival of the fire-brigade by the evening train removed a great anxiety, as they speedily cut down and extinguished the main relics of the conflagration, the sparks from which would have otherwise caused fresh mischief during the night. At the date of writing this (Monday, noon) the fire still smoulders in several places, and watch has to be kept to guard against sparks from still living embers, some of which burst into flames on Sunday night after the departure of the firemen. Nothing remains but the stone walls, the handsome old portico, a portion of the floor in the lower room most to windward, and a few beams of the old Barbados forest timber which, though charred, still keep their places. Many of the window lintels have fallen, and cracks are visible in the walls, though it cannot be known yet whether the damage is so serious as to necessitate entire rebuilding. The material damage is partly covered by insurance, but the work of the College will, for a time, be seriously hampered; while the two departments of Mission House and Training School are at a complete standstill, and the Principal is homeless.

DESCRIPTION OF THE HOUSE.

The Principal's Lodge at Codrington College is one of the historical houses of the West Indies. It stands now, with its 3 ft. wall of stone, with their handsome corniced windows, a shell. Only the porch and balcony are intact. The house on the outside shows a front of at least 200 years old, a house built while Barbados was still damp and chill (before its woods were cleared away), as was shown by the fire-places formerly existing in each room, and the chimney-stack at each end. And it was inseparably connected with an honoured name—it was the house of the gallant and scholarly Governor of the Leeward Islands in the time of William III.; the soldier of Namur and Guadaloupe, who, as an old Oxford Fellow, resumed his love of letters and thoughts, by retiring, at the age of forty, to the study of Theology and Metaphysics—Colonel Christopher Codrington,

founder of the College which bears his name, and of the famous Library at his own College of All Souls, Oxford. He died "in this his mansion" in 1710. After his unparalleled bequest (to the newly-formed Society for the Propagation of the Gospel) for the purpose of founding this College, the house became the nucleus, and the College buildings were erected to the windward. For nearly 100 years they were used as a foundation-school, since 1830 as a College proper. During these periods the house was occupied by the successive Presidents, or Principals, amongst whom were Bishop Hinds, of Norwich; Mr. Pinder, the first Principal; Bishop Rawle, of Trinidad, who lived here seventeen years; and Archdeacon Webb, who was at the head for twenty years. Last October, the present Principal, Mr. Caldecott, Fellow of St. John's College, Cambridge, came direct from Cambridge, and now, just as the conditions of work were being grasped, and plans of progress formed, he finds himself without all those conveniences especially desirable at such a stage.

The house had a façade of two stories, of somewhat Doric character, with six stately windows and a doorway on the first floor, ornamented with stone cornices and jambs in low relief; the middle one, with its special cornice, gave a centre to the line. The ground-floor showed four windows, the centre of the line being occupied by a portico, which was the characteristic feature of the design, and which is so fortunately preserved. This portico is a row of four massive stone piers, square, upon the front faces of which are rounded pilasters in about half relief, with curious ball capitals upon ordinary abaci. These support an architrave, and the whole has of late years been finished with a balustrade of wood, with a line of four vases. The proportions of the building were disguised and disfigured by the very high-pitched roof; in this the mischief began, and it will be only equitable for this feature never to re-appear. The shell of the building already shows how a fine front has been almost spoiled by the incongruity. The proper finish is, doubtless, a flatter roof and a stone balustrade giving a level sky line. The sea front had similar windows, but presented no feature calling for remark.

The interior plan of the house had been at least three times changed: of late years it included an entrance hall, with handsome mahogany doors, and a staircase with a notable balustrade, composed of square-cut posts with large round knobs and balusters between. On the panels of the posts were inscribed the names of the principal officials of the College in days gone by, and the mottoes of the Society and the College were carved along a kind of frieze, below the balusters. The staircase, though not old, was an interesting feature of the house, having been added by Bishop Rawle from his own design, and partly by his own handiwork; several of the posts, however, were rescued, and doubtless will find a place again. The doors of some of the bedrooms were in Jacobean style, being original to the house, and a similar set have been found in an English abbey-mansion built about the same period. The efforts to save these proved ineffectual. The house was not quite successfully arranged internally, and hardly gave the accommodation promised by the exterior.

The Mission House was a building of the simplest character erected over the storerooms to the leeward of the Lodge. Its disappearance can hardly be regretted, architecturally, speaking, though its convenience to the island has been great, and, indeed, a chief difficulty resulting from the disaster is to know how to proceed with the Mission Students, and the scholars in training for elementary schoolmasters, whose quarters have therewith ceased to exist.

To lovers of what is old and so intimately associated with the history of the West Indies, the loss of this house is severe. True, its massive beams and cedar floors have been from time to time replaced by lighter wood, but our West Indian Islands have few houses equal to it in antiquity and general stateliness. Untouched by the hurricane of 1831, except as to the roof, it had suffered so severely in the hurricane of 1780, that even then it was said that very little besides the walls was left standing. It is much to be hoped that the walls are not irreparably injured now, and that the reconstruction of the interior may be sufficient. If so, regrets will be much lightened, and we may feel as we look upon its old grey front, that it is still the house of Codrington, in spite of hurricane and flame.



Notes of the Month.

THE Society has received two offers from valued friends and former benefactors. The first is of £1,000 for its General Fund, to be spread over the next two or three years, in the hope that "certain others would do the same." The second is of an annual gift of £50 for a period not exceeding ten years, in aid of a special effort for the Corea, provided thirty-nine others would guarantee a like amount, and to raise a fund of £2,000 per annum to meet the appeal made to the Archbishop of Canterbury by the Bishops in China for that newly-opened country.

The Society ventures to make these offers known in the hope that others may be "provoked to good works," and to follow the example thus set.

IN the article on the Society's Grants for 1886, in our present number, there are some statements bearing on the object of each of these offers. May the publicity which has been given to them not be without good result!

THE arrangements for the Anniversary will be found on the last page of the cover.

The Annual Sermon in St. Paul's Cathedral on June 17th is to be preached by the Lord Bishop of Ripon, and that at the Annual Festival in Westminster Abbey, on June 19th, by the Lord Bishop of Lichfield.

WE would say one word more about the Meeting in St. James's Hall on June 3rd. The occasion is one that should be made much of. The list of speakers is in itself enough to show its importance, and to foreshadow its interest. There must be many more hundreds of Churchmen and Churchwomen in and near London than St. James's Hall can hold who—if they but realised what the meeting meant—would not miss it on any account. It is largely advertised, but advertisements are easily overlooked. May we not ask the clergy, local secretaries and treasurers, and others interested, to make it as widely known as possible?

THE arrangements for the Summer Chaplaincies are complete, and eighty-two clergymen have been licensed to the thirty-eight chaplaincies which the Society provides for; fifty-one of them being appointed to twenty-three chaplaincies in Switzerland. The financial arrangements for these chaplaincies are, of course, quite independent of the Society's General Fund. The "Continental Chaplaincies' " Special Fund is in need of enlarged support. In 1884 there were net losses to the Fund at nineteen Summer Chaplaincies amounting to £102. There were many other heavy expenses (*e.g.* £59 for altar vessels, books, freight, &c.), and the net loss on the whole year was £146. The want of funds hinders the Society's work on the Continent most seriously.

IT may be as well to repeat what we said in the April *Mission Field* about the Day of Intercession for Foreign Missions.

The Convocations of Canterbury and York agreed in 1884 that the Day of Intercession should be held on any day in the

week next before, or in the first week of, Advent, WITH PREFERENCE FOR THE EVE OF ST. ANDREW'S DAY. To this the assent of the Church of America, as well as of the Churches of Australia, South Africa, and other branches of the Anglican Communion, has been obtained.

ST. BARNABAS'S DAY (June 11th) is definitely settled on for the Consecration of the Rev. W. T. T. Webber as Bishop of Brisbane.

NEAR Calgary the Bishop of Saskatchewan is anxious to open a new Mission in an important district. He writes—

“Will you kindly try to get a really good man—young, unmarried, if possible; a Graduate *by all means*—a sound, earnest Churchman; a man not afraid of work, and who does not esteem personal comfort as a *sine quâ non* when Church work has to be done. The sphere here is a great and noble one to a *real Church worker*—but my diocese is no place for a man without energy and without faith in the mission both of himself and the Church. Everything depends, under God, on the *quality* of the *man* in a new country like this one.”

ANOTHER vacancy is in the diocese of Guiana, which is caused by Mr. Critchley's early and regretted death.

The Bishop is anxious, if possible, to obtain a Graduate for this vacancy. The salary given during the diaconate is £200 per annum, to be increased by £50 on ordination to the priesthood.

BY the decease of the Rev. George Currey, D.D., Master of the Charterhouse, the Society has lost an old and steady supporter and counsellor. Few members of the Standing Committee were more regular in their attendance than Dr. Currey; to small matters of detail he was ever ready to give time and care, and in the discussions of the whole body on large matters of principle, his calm judgment and sound common sense were ever recognised and valued by his colleagues. A man of great learning and scholarship, his simplicity, modesty, and kindness of heart were his conspicuous characteristics.

Placed in an office which gives to its holder a learned leisure, he freely devoted time and thought to a variety of Church works. Not only the Society for the Propagation of the Gospel, but the Colonial Bishops' Council, the Society for Promoting Christian Knowledge, and, above all, the Clergy Orphan Corporation—where he took an individual interest in every poor fatherless child—have lost in him a warm friend and a valued adviser.

THE Diocesan Synod of Jamaica passed the following Resolution on March 2nd:—

"That the thanks of this Synod be offered to the Society for the Propagation of the Gospel in Foreign Parts for the interest they have taken in the spiritual welfare of labourers migrating from this and other West Indian islands, in liberal assistance towards providing the ministrations of the Church for those who have sought employment on the Isthmus of Panama."

PAIN at hearing of the illness of the Rev. P. H. Douglin of Domingia, Rio Pongo, and of the distressing loss he has sustained will be *almost* balanced by the account of the brave way in which he is setting himself to do his work over again:

"You will be sorry to hear that while I was prostrated by the severest attack of illness I ever had, thieves entered the Mission House and plundered me fearfully. They swept away all my wearing apparel, and a long list of other things. As they took both my cassocks, and only short surplices are about the place, I am rather queer-looking. Although the pecuniary loss is very heavy on me, what I regret most of all is that a batch of my Susu work has been carried off. The Prayer Book was ready for the press up to 3rd Sunday in Advent, and the clean copy and the first draft, extending up to All Saints Day, have been carried off. My dictionary has been carried away, and several other things, including the Hymns. I had a very nice collection of myths, fables, anecdotes, and folk-lore, and both the manuscripts have been carried off.

"I never grieve over spilled milk. I have set about reproducing. I have already got up to J in the matter of the dictionary; and, if it is God's will, I shall complete it, and the other work as well. I long to see the Susu take its place among the written languages of the world.

"Of course it is a loss of time to me, to have to do over again what I had already done. I had begun Arabic and Fallah. I have begun Fallah by jotting down every word I know, as fast as I acquire it. Of course I cannot be certain that I have got the right form of the word until I have learned to converse freely; but that would not take a long time."

IT may well be thought that the building of a church for the numerous English people who visit Rome should have been a comparatively easy matter, as far as the raising money is concerned. There have, however, been many things to make it an arduous task. Foundations in Rome are terribly costly, and no less than £6,000 had to be spent in this case, before the superstructure could be begun. It is said that English people, as a rule, make a shorter stay in Rome than they used to, and the number of wealthy residents directly interested in the erection of a church is smaller. Then it was felt, and not without reason, that in Rome—of all cities on the Continent—the Church of England should have a structure of which it need not be ashamed. The Standing Committee, with great regret, had to reply to the request referred to in the following letter that they were quite unable to do as they were desired. They ventured, however, to ask the Bishop of Gibraltar whether he would again issue an Appeal for the church. His Lordship very kindly complied, and wrote the following, which has appeared in several newspapers:—

“Sir,—May I once more appeal through the *Times* for funds to complete the English church in the Via Babuino at Rome. £5,000 are wanted to finish the work. A memorial has been addressed to the Society for the Propagation of the Gospel, the patron of the chaplaincy, by Her Majesty’s Ambassador, and other influential persons at Rome, praying the Society to make a loan of this amount. As, however, no funds are at the disposal of the Society which can be so appropriated, the Standing Committee, though feeling the urgency of the need, have been obliged to say, with great reluctance, that they cannot accede to the request. They wish me again to put forth an Appeal to English Churchmen for aid in furtherance of this national enterprise. Most earnestly I hope that benevolent persons may come forward to lend, if they cannot afford to give, the requisite funds.

“Communications on the subject may be sent to the Secretary of the S.P.G., 19, Delahay Street, Westminster.

“Believe me to be

“Your Obedient Servant,

(Signed) “C. W. GIBRALTAR.

“ST. JOHN’S PARSONAGE, MENTONE,
April 20th.”

We need scarcely add that we most cordially commend the Bishop’s words to our readers’ sympathies.

IN February last the Bishop of Grahamstown consecrated a new stone church, which cost £1,400, at Dordrecht, in that diocese. Its completion is a source of thankfulness to the Rev. E. T. Brookes, who has been stationed there upwards of five years. He mentions that the greater part of the money has been raised in the district.

AFTER more than seven years of laborious work as Principal of Bishop's College, Lennoxville, Quebec, the Rev. J. A. Lobley, finding the strain beginning to tell on him, has decided on resigning his office.

"During the seven years, ending June, 1884, nineteen students have completed their Divinity course here, and have taken Holy Orders, of whom six are now working in the diocese of Quebec, four in the diocese of Montreal, two in the diocese of Ontario, two in the diocese of Toronto, one in the diocese of Niagara, one in the diocese of British Guiana, one is in Colorado and one in Ireland, and one has gone to rest. During the same period thirty-eight students have taken the degree of B.A., four of them with honours, of whom fifteen have taken Holy Orders, and six are candidates for Holy Orders. The others have, for the most part, left us, after their degree, to become Students in Law, or Medicine, or Teachers.

"During the same time the chapel has been enlarged, and an organ has been placed in it, and two new special endowments have been raised—the Harrold Fund (\$25,000), to relieve the general endowment by providing the stipend of the Professor of Divinity, and the Principal's Endowment Fund (\$10,000), to provide an addition to the Principal's salary. The formation of these endowments is due principally to the liberality of Mr. Robert Hamilton, of Quebec (brother of the Bishop-Elect of Niagara), and the exertions of our Professor of Divinity, the Rev. Henry Roe, D.D."

FROM Undup and Dan, in Sarawak, the Rev. William Howell sends notes of his journeys, of baptisms of adults, of building new prayer-houses, and especially of the opening of two new Missions in his district among the Dan tribe.

"During the latter half of the year (1884) the progress of the Gospel has been very much hindered at the Upper Missions in the Undup, owing to the upper tribes of the Batang Zupar threatening to make raids upon the Undups living at the frontier. We ourselves even run the risk of our lives, and are obliged to arm ourselves at our journeys, on account of the head-hunters lurking about to attack any small company that chance to pass their way."

AN interesting pamphlet has lately been published (Trübner and Co., Royal Asiatic Society's Transactions) by the learned Tamil scholar and grammarian, the Rev. Dr. G. U. Pope, who is now the Society's Organising Secretary for the diocese of Manchester, and who was for many years in Madras. Its title is, *On the Study of the South Indian Vernaculars*, and its object is to interest English people in them, especially in Tamil.

"The Tamil language is spoken by from ten to fifteen millions of our fellow-subjects, who are the inhabitants of the Southern Karnatic, comprising ten Collectorates, about one-half of the Madras Presidency. There are several languages of South India which are closely allied to it, the offspring of a common parent. The principal of these are the Tamil, the Telugu, the Kanarese, and the Malayâlim, the Tamil being by far the most cultivated and copious of the group.

"Now the Tamilians have a literature which is, in some respects, unique in the East. And I am not speaking here merely of translations or adaptations from the Sanskrit, of which there are very many in Tamil, as in all other Indian languages; but of works which are the outcome of the genius of the people themselves, and are as thoroughly Tamilian as Shakespere is English. They possess an extensive and interesting literature, which is not only independent of Sanskrit, but opposed to its influence. Its authors cordially disliked Brâhmanism and Brâhmans, and have striven, with considerable success, to found a literature which should rather be the rival of that composed in the great northern language than its offspring."

Dr. Pope gives a selection of passages from Tamil literature, which are instructive as to the tone of mind and the habits of the race.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, May 15th, at 2 P.M., the Rev. B. Compton in the Chair. There were also present the Bishop of Antigua, the Bishop of Colchester, Canon Gregory, *Vice Presidents*; and forty-eight other *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to April 30th:—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

January—April, 1885.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND	9,159	649	1,244	11,052	26,038
SPECIAL FUNDS	2,340	—	1,095	3,435	6,226
TOTALS . .	11,499	649	2,339	14,487	32,264

B.—Comparative Amount of Receipts for the General Fund at the end of April in five consecutive years.

	1881.	1882.	1883.	1884.	1885.
Subscriptions, Donations, and Collections	£9,493	£11,202	£9,358	£10,152	£9,159
Legacies	2,456	2,456	1,858	5,776	649
Dividends, Rents, &c.	1,617	1,799	1,491	1,387	1,244
TOTALS	13,566	15,457	12,707	17,315	11,052

3. The following Minute on the death of the Rev. Dr. Currey was unanimously adopted, and a copy of it was ordered to be sent to the family of the deceased :—

“The Society for the Propagation of the Gospel at the first meeting since the decease of the Master of the Charterhouse, desires to record its sense of the value of the late Dr. Currey’s high character and example of life, and of the loss which the Society, in common with the whole Church, has sustained. It recalls his regular and conscientious attendance at the meetings of the Society and of the Standing Committee, the care which he devoted to the smallest matters of detail, and the wisdom and judgment which he brought to bear on questions of important policy. Elected a Member of the Society in 1850, he became a Member of the Standing Committee in 1865, and a Vice-President in 1875; and it is a subject of thankfulness to the Society that in spite of bodily infirmity, which he bore with much patience and cheerfulness, he was enabled to take a full share in the concerns of the Society up to the end of an honourable and honoured life.”

4. Power was given to use the Corporate Seal for the purpose of transfer of Stock.

5. The Rev. S. Arnott brought forward the motion of which he had given notice, which on a division was lost.

6. All the candidates proposed at the meeting in March were elected into the Corporation. The following were proposed for election in July :—

The Rev. C. Hylton Stewart, The Precentory, Chester; Rev. J. C. Harris, Marbury, Whitechurch, Salop; Rev. C. G. Williamson, 6, Chandos Street, Cavendish Square, W.; Rev. R. Lingen Burton, Abbey House, Shrewsbury; Rev. J. E. Sewell (*Warden*), New College, Oxford; Rev. H. C. Floud, Froyle, Alton, Hants; Rev. Francis Whyley, Alton, Hants; Rev. Benjamin Pidcock, Easton, Winchester; Rev. J. Heberden, Hinton Amner, Alresford, Hants, and Rev. C. R. Conybeare, Itchen Stoke, Alresford, Hants.



REPORTS RECEIVED.

Reports have been received from the Rev. A. G. S. Gibson and T. W. Green of the Diocese of *St. John's*; S. M. Samuelson of *Zululand*; G. Mitchell of *Bloemfontein*; C. P. Hanington of *Fredericton*; T. P. Quintin of *Newfoundland*; H. S. Crispin of *Nassau*, and F. H. Barnett, B. N. Branch, A. A. Humphreys and H. R. Semper of *Antigua*.



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

JULY 1, 1885.

THE ANNUAL PUBLIC MEETING.



It is with great thankfulness that we record the annual meeting on Wednesday, June 3rd, in St. James's Hall. It was in every sense a good one. The attendance was far above the average, and the speeches and the interest they excited were remarkable.

The Archbishop of Canterbury was in the Chair, and when his Grace had to leave the meeting the Earl of Belmore presided.

Among those present were the Bishops of London, Antigua, Melanesia, Pretoria, Brisbane (elect), Bishops Tufnell and Perry, Sir R. Temple, Bart., G.C.S.I., Canons Cadman, Gregory, Furse, and Capel-Cure, Generals MacLagan, Nicolls, Lowry, C.B., Sawyer, Tremeneheere, C.B., and Sir R. Wilbraham, K.C.B., Rev. B. Edwards, Rev. B. Compton, Rev. J. W. Ayre, Rev. Dr. Forrest, Rev. W. Panckridge, F. H. Dickinson, Esq., J. A. Shaw Stewart, Esq.

After Prayers a brief Summary of the Report for the year was read by the Secretary.

The Archbishop of Canterbury, who on rising was warmly greeted, spoke as follows :—

In the Report which has been presented to this Meeting, if all is not exactly as I could wish, yet we have a record of continual progress. It must be a matter of great regret that the Society is obliged to reduce its grants to the amount of £4,000 a year. Yet the assurance that there are more subscribers this year than before, and the clear way in which we can perceive that large donations, which must always be irregular, have in the past year been almost a blank, may comfort us with the assurance that such a depression can only be temporary, and we trust that it may not only be passed, but that the former state of the finances in this particular may be exceeded. We have the satisfaction of knowing that in the total our income is larger than it has been hitherto. Surely the good hand of God has been with this and with the other great Missionary societies during the last few years more markedly even than in the past. If we look at Missions since they first began, we shall perceive that they have passed through three very great phases. For several centuries after the Apostolic Age the Missions of the Church could scarcely be called Missions of the Church : they were almost entirely the work of very great men, who went out with very few companions, prepared to dare any danger or any form of death. But not only so, for there were men who had great ideas as to the civilisation of the world, the unification of mankind, the building up of great peoples, and, towering above all, a great Church. When we think how an important country like Armenia, then one of the most flourishing in the world, was converted quickly under the influence of one man—Gregory the Enlightener, as he is still gratefully called ; how Churches that have almost passed away, because the countries in which they lived have become poor, and the inhabitants have moved away, or for many reasons have lost themselves, were founded by individuals ; countries so great as Ethiopia or Abyssinia then were being converted by two brothers ; how the north of Europe was permeated by the Bible of Ulfilas ; how St. Patrick

converted Ireland ; or how, most marvellous of all ! St. Martin converted Gaul—when we think of these things, we see that they belong to a personal era. We were, in a time when the work of Christ was being carried on by great apostles, raised up here and there, as it were, almost visibly by the personal influence of our Lord Himself. There was in no case any encouragement to begin ; but, thank God, there was no case in which results were not achieved which to us at the present day would be simply astounding. When it was seen what great things were done, how tribes were tamed and converted, how all the arts of life began under the influence of these men, there came a strange era, a very great era, and in some respects a very sad one. There came an era in which Governments thought it their business to propagate Christianity ; and when they became possessed with that idea they were, of course, sure to use all the means known to Governments. Charles the Great baptized whole tribes with the choice between the river and the sword. We shall never be able—no Christian will ever be able—to comprehend again the great careers of such men as St. Henry, or even St. Stephen of Hungary ; and when we think of the Teutonic knights carrying on for fifty years a resolute campaign, dying themselves and making many others die to give the Gospel to what is now Prussia, we feel that if it were not redeemed by the lives of such men as the St. John of the Middle Ages, Amsear who refused to work anything whatsoever except by love, and yet converted whole countries, or of Cyril and Methodius, who worked in Bulgaria and the south of Russia, and whose motto, wonderful for us to think of at this moment, was “The Word of God in the common speech of men”—the translation of the Bible and the putting of it into the hands of those whom they taught—if it were not, I say, for such brilliant lights as those, we might wonder whether Christianity in its propagation at that period was very greatly distinguished from the propagation of Mohammedanism. But, on the other hand, we must remember that where there was so much violence everything was violent, and these most violent periods were chequered with the lives of the most perfect

and most saintly men, and it was through them, and not through force, that the word of God prevailed. Well, the personal era of Missions had passed away—being absorbed in the era which we may call the Governmental era, and then about the fifteenth or sixteenth century Governments began to lose all power to effect anything. They failed with the Moors in Spain. They failed with the Jews. The Huguenots were entirely irreclaimable; and England and Switzerland and Germany insisted absolutely upon having superstitions reformed away and the old Church restored. Now, the fact is, that a new era had begun in this respect, that Missionary work had passed away from persons and from Governments, and had come into the hands of societies. The Reformation itself was really the work of great societies of reformers, and you see also that from that same era you have to date the great societies—the great companies—which undertook the trade of the world. And then arose the great Society of Jesus with its Missionary work; and from that time till now Missionary enterprise has belonged to these associations. The Reformation itself, the Jesuits, the Church Missionary Society, the Propaganda, the Society for the Propagation of the Gospel, the Wesleyan Societies, and so on, we owe to that particular era. Before then there was none, and since they began they had effected everything. Now we have still to notice how the scene is traversed by the figures of great men doing great things, especially such men as are assisted and dominated by the great idea of the Church. To them every surrounding incident, even the societies which equip them, become almost nothing. They seem to stand close by the Lord and by His bride. Yet, again, we have to notice these two remarkable phenomena in the Missions of the present and the three last centuries, that they are still not being conducted by the Church, but by small societies—I mean small comparatively—formed within the bosom of the Church, but not by the Church herself. Then, while Governments of old thought the Missionary spirit their only power, and while the Governments of to-day admit that there is no power so beneficial to the knowledge of language,

to the promotion even of trade, and above all to the civilization and moral order and loyalty and good government of peoples, the Missionary societies still carry on their work without the smallest support from Governments, and I think we must long trust that they will do so. In the year 1799 there were seven Missionary societies connected with these islands. At the present moment there are seventy. In 1799, £50,000 a year was the outside of what was raised for Missionary purposes in England. At the present moment the amount is £1,000,000. In the year 1701 there were twenty clergymen of the English Church engaged in work in the foreign possessions of this kingdom, or in those countries which had been peopled by us. At the present moment there are 140 bishops, above 5,000 clergy, and, of course, millions of believers. All this in so short a time, and all of it by the work of societies! Now, are we come to a final stage? That, I think, it is impossible to say. The personal stage is passed. The Governmental stage is passed. The societies are in their full vigour; and we may or may not be mistaken in thinking that there are symptoms of a time when the work will pass into the hands of the whole Church itself. For instance, there are such symptoms as this, that the Church of the United States has no Missionary society at all, the Church itself being the Society. We have to take into consideration that as we advance there appear more and more interesting and remarkable fields which lie outside the operation of the societies. For instance, at the present moment we have such problems as the Church of Egypt, the Copts, a most interesting, clever, industrious body of Christians, quite aware that there are great superstitions in their Church and yet exceedingly attached to it—a position very much like that of many people in England just before the Reformation. The societies cannot touch such a Church. You have also the great country of Malabar with two or three churches—churches dating back to the most primæval times, and you have the Church of Assyria, about which we spoke here last year, and I hoped to be able at this time to announce some more progress made. The only progress that has been made is in the earnestness

put into the petitions which come to us for help. It has been unfortunately necessary that this Society should cut off what did not so immediately belong to its proper sphere of operations, and thus the assistance to the Church of Assyria or Chaldea has suffered; but I hope that that only means that I shall be able to appeal before long for some little help: it is not much that is wanted for the Church of Assyria by itself. At the present moment, however, I am only speaking of the great fields which appear to be outside the reach and purview of our societies. Then again we have the enormous phenomena of the native churches. It will be impossible presently, not only for the Missionaries on the spot, but for the Societies here, to govern the native churches. While we speak of the way in which the Societies have increased in the last century, everything around us portends that there will be a similar increase in nations during the next century. There are many nations which are just about to be born. Peoples who are no peoples at all now are so hastening on under the influence of Europe, and especially of England, that there are whole nations and whole churches really ready to be born in a day. This is a great problem, about which people ought to think, and to ask themselves what we shall do in the day when these vast changes come. But our business at present is not with the future; only we should prepare ourselves to think about the future. As for the present moment, in the name of humanity, in the name of crushed, beaten-down, oppressed humanity, in the name of yearning humanity, in the name of powerful, able humanity, which is tending back towards paradise and far beyond paradise, tending towards heaven itself, in the name of all those who have no such yearnings or aspirations, and in the sight of all the great peoples and tribes and churches forming under our very eyes—Christian crystals forming in some chemical fluid—I ask, can there be for the present any duty more incumbent upon Christians over the whole world than to support these Societies? Can there be anything more important than that all the Societies should provoke each other to love and good works? I feel very jealous for this old Society of ours,

which is so bound up with all the past history of the English Church, which has had such noble men to support it, such devoted lovers and devoted workers both here and abroad. I am very jealous for this Society lest it should seem to be in any way limiting or crippling its operations. I perceive that the Church of England raises £500,000 a year for Missions, and that all the bodies of Nonconformists put together—I am speaking in both cases with reference to the British Isles—raise £550,000. Now, I am very eager that this present year the Church should clear that additional £50,000. It is no question of rivalry. I think that while all those Nonconformist Societies are our brethren, united in one common faith, striving for one common object, working in Christ's name, and thinking good of all men, they would desire this thing also. The aim of the Societies ought to be mutual provocation to love and good works, and the Church of England ought to make her contributions equal to those of other Churches, but particularly in spiritual matters. Especially ought we to lay to heart that this is no mere contest of *£ s. d.* We must lay to heart that gifts are but an index of feeling. Now that the Intercession Day has been moved back to the old day, which has been found to suit so much better the customs and habits of English society, I do trust that both the existence of that day and the change that has been made in deference to so many requests will be marked by very full churches, churches open all day, and a great deal of private prayer. We know that the year when this day first began the Churches of England all over the world received a great accession of devoted men. God grant that we, while we show what we are in material ways, may take great care that in the secrecy of our own hearts and among the congregations of our churches there shall rise up a spiritual intercession to God, as one great united sacrifice to Him for the benefit, for the help, for the salvation of those who as yet know Him not. And if the Day of Intercession is to be a great day, then at every footstool, in every closet, in every church there ought to be some commemoration of Missions; and we ought in all places to keep alive the memory of our great Missionaries. It is

through these minglings of human and divine that the salvation of mankind is to be wrought out, for Jesus was both man and God. With prayer to the God-man always in our hearts we shall bring God close to man. We must remember what it is for which we exist—the Church itself and all the branches of the Church. I read the other day in a Birmingham paper that the great hope for the Soudan was the regenerating influence of a great trading company. Now, if we anywhere, in the Church, at a meeting like this were to say, and were reported in the newspapers as having said it, that the great hope for the Soudan, or any other tract of country, was in the regenerating influence of a great Church, the mass of mankind would think very much that we were hypocrites, or we were dreaming. But we must remember where the word “regenerating” comes from. When men of the world talk, and talk truly, of the regenerating influence of a great trading company, where do they get the word from? Is it not from Christ’s coming to give a new birth to the world, and did He not commit to His Church the regeneration of the world? We must be much bolder to speak out and say we believe that the Gospel is the power of God. If we are bold let us speak it plainly. Let us pray as if we believed it, and let us live and work as if we believed it. Then it will be the power of God. Now, I am sure I have detained you too long, especially to-day, when really the office of chairman might have been reduced to nothing. You have before you, and ready to address you, such a company! Here, on my left hand is a living speech. I do not know whether the patriarch of the English Clergy, the Rev. Bartholomew Edwards, who is in his ninety-seventh year, intends to address you, but he has come from Norfolk to look you in the face and to express by his presence his conviction of what this Society is and ought to be. I am sure, however, that you will hear some eloquent and fatherly and noble words from your new Bishop, to whom I myself and every one who has ever been brought within the reach of his great influence owe so much, and to whom we know we owe so much, and by God’s blessing this great metropolis and all England will presently know some little of

what it owes to him. Then we have beside him the Bishop of Melanesia, whose very name brings the needs of man before us, and the devotion of man to supply those needs—one who in work and counsel is treading worthily in the steps of him whose name will be for ever a watchword of England. We have also the Bishop of Brisbane. I count it to him as a very great honour to have been a most worthy and devoted member of the London School Board. His work in the future will still be that of a great educator, and will also be practically a Missionary work, although in a settled English country. Then, again, you have Mr. Winter, who belongs to the great Mission of Delhi, that Mission to which I look with most intense interest, because it seems to take the place of a work that was done in the most interesting of all centuries, when the great jurisconsults and the learned men of Italy and Africa were made Christians. So now this Delhi Mission is working amongst the most cultivated, the most elegant, the most philosophical people of the world, and working with great results. And then you have from Ontario the representative of a daughter Church, rapidly growing up to be the rival of her mother. You have Mr. Fessenden, who reminds us of what the Secretary said when he spoke of new Churches, which were growing so great as to be even anxious to repay what they had received.

Referring to the President's speech, the Bishop of London, who next addressed the meeting, said :—

I have not often had the opportunity of hearing a great work sketched out in so masterly a manner, and I am afraid to say very much myself lest I might mar the effect of this masterly and extraordinary and forcible speech just made. At the same time I do not wish it to be supposed that I lack interest in the work of this great Society. Just now, it is true, my mind is much more taken up with London than with the whole of the rest of the world put together. You will not wonder that I am thinking chiefly about large metropolitan populations who need Missionaries almost as much as the heathen do, about great districts with very few churches, and, more than anything else, about clergymen who are so overwhelmed by their work, that I cannot understand how they are able to persevere. I cannot help these things being just at present nearer to my heart than even the great task of converting the heathen, or the great work of forming and developing new Churches in places where heathen were mingled with civilised peoples,

a work in which this Society had been already so successful. It is certainly no lack of interest that inclines me to speak briefly on this occasion, because while I feel that the work at home is of such overwhelming importance, yet I feel also that nothing can be a greater mistake than to suppose that in the long run any great Christian duty is inconsistent with any other duty, which God at the same time has called men to fulfil. I am quite confident that the more the appeal is pushed on behalf of such a Society as this, the more will men's hearts be ready to answer to other appeals. At any moment it might be true that if people asked for one thing they might get more, but if they asked for two they might find that they had simply divided the more, without getting sufficient for the needs of either object. That, however, was a difficulty sure to correct itself in course of time. If only men's hearts can be reached, it is quite certain that the increase in the number of those who are willing to contribute very soon overtakes any loss which may have been sustained, because the old contributors have been called upon to pay double. It is quite certain that there is a very large number of people indeed who at present stand aside from Christian work, but who may be induced to take their part if properly addressed. It is impossible not to see that whatever Christians may be doing, at any rate, in England, they have not succeeded in getting anything like a reasonable proportion of those who call themselves Christian to subscribe to any of God's work. Vast numbers are still quite deaf to any appeal made to them on behalf of the work of Christ. These, if they will but help, will unquestionably be able not only to carry on the work of this Society to its fullest extent—not only to subscribe the additional £50,000 a year which his Grace has asked for—not only to do all that is needed in the diocese of London—but to do twenty times as much as has yet been done; and it is not by stinting the demand, or by acknowledging the penuriousness of men, and speaking as if it were a thing that cannot be moved, nor by talking as if there were no resource in the generosity of Christian hearts which has not yet been reached; it is not in this way that God's workers will succeed. On the contrary, the more you appeal, if only the appeal is in the Lord's name, the more successful will you be. I am confident that, however earnest any of these Societies may be in calling upon all men to help them in their work, so far from injuring they will aid those who are labouring in the same cause, and however much may be poured into the coffers of the different Missionary Associations, the work that has to be done is more than enough for all of them. Do not think of rivalling other Societies, but provoke them to do more, and the more they do the more will others do. I rejoice that the Society has not merely done its part in spreading the knowledge of the truth, but has performed a still more important work in planting Churches which are capable of maintaining themselves, and which before long will assuredly take a very large share in Mission work. There are now twenty-two Churches, with their own Bishops, not one of which is supported by the Society—Churches which are altogether independent and pay their own

way; and in a little while there will be hundreds of dioceses not asking them for a penny, but, on the contrary, coming to them and saying, "Here is our contribution to the great Mission work, we will share with you in what you are doing; we will not forget to what it is that we owe our own existence as Churches;" and the result will be that the work will be pushed forward more than it has ever been before. I do not think the day is far distant when the Colonial and other Churches will be seen taking part in the work of the Society; and to my mind there is nowhere else so marked, so important, so clear a proof of the Divine blessing, as that wherever we have gone as a Society we have succeeded in planting branches of the Church which are capable of maintaining themselves, and to which by and by we may look for help in continuing their labours.

The Rev. R. R. Winter, Missionary of Delhi, said:—

I wish to speak of the mission of the Church, and of the Society at Delhi. I will ask you to consider for a moment what is the best mode of reaching the people. There is a special moral disease eating out the spiritual life of the nation, and I have studied it as a physician might study a disease of the body. After residing for a considerable time among the people of Delhi and Northern India, I have been struck with the fact that the great difficulty is not so much a false religion, though of course that lies at the root of the evil, and not so much idolatry, as it is the separation of religion from life. The people imagine that life is one thing and religion another—that the two go in parallel lines, but that the one does not in any sense touch or influence the other. What is the result? An intensely materialistic way of looking at the duties of life—a kind of hidden Manichæanism. The people fancy that religion has nothing to do with ordinary or domestic life, that it is a thing not to be exercised by men who are living with their families, but by men who go to remote parts and live as ascetics. The terrible effect of this notion that life is not concerned with religion is that it makes men unfaithful and untrue, and hence they are unable to discern strictly between right and wrong; another result is that they cannot distinguish between what is dogmatically true in religious teaching and what is dogmatically false. The whole mind has become demoralised, and there is no foundation on which to build. There must be a sympathetic way of dealing with these people; we must try and find out what is true in their system as well as what is false—what is good in their lives as well as what is evil—and we must endeavour to imitate the physician who makes use of any strength in a man's nature to cast out a disease. If any parts of the native system borders upon Christianity, we must not condone what is evil, but utilise those parts in casting out the evil spirit of separating religion from life. As regards the parochial ways of reaching the people, let us plant right principles amongst them. The great empires and kingdoms which Christianity has won for Christ are not the outer kingdoms of the world, but the kingdoms of right principle; and

if we wish to teach these people to discriminate between right and wrong, we must implant right principles in them, and also have right principles in dealing with them. How are we to do this? I will not underrate the importance of visiting from village to village or from town to town, or of heralding the gospel in the streets, but I attach great value to the work of the Cambridge Brotherhood in trying to reach the people from first to last, from young boys to young men, by educational influences. I believe the great secret of the future elevation and future conversion of the people of India is education on the basis of theological teaching. A most interesting College was opened at Delhi three or four years ago, for educating young men in that city and its neighbourhood, the Principal being a member of the Cambridge Brotherhood. All the educational work in that College is carried on amongst the highest class of the people. The College having begun with four or five pupils, there were when I left India about forty pupils, and I hope that before long there will be a hundred young men—Hindus and Mohammedans—thus brought within Christian influence in the city of Delhi.

After describing educational work among the lowest class of the people, the speaker alluded to the educational movement among women and girls, and expressed a hope that at least one lady of suitable attainments and of independent means might be induced to go out to Delhi to take the superintendence of that movement.

The hymn "Thou Whose Almighty Word," was then sung, and the collection was made; after which the Primate was compelled by another engagement to vacate the chair, in which he was succeeded by the Earl of Belmore.

The Rev. E. J. Fessenden, Vicar of Chippawa, Ontario, said:—

I wish to speak of the Church work in the Western Dominions of the Empire. It was there that the Society first awoke the ancient Missionary spirit of the Church of England. It is not foreign work, but home work, that is carried on there. Canada is not "foreign" to England—at least nothing that concerns England is foreign to Canada—and further, it is home work, because those to whom it ministers in Canada are members of the Church of England, and because that Church, being the National Church, is bound to see that those who go out as emigrants are not left without the ordinances of religion. I can now understand what it is for an Englishman to bid "good-bye" to his native land, and many who have done that have learnt in the Dominion deeply to value that which they had neglected at home. If you will only send the services of your Church to emigrants while their hearts are still tender through the recollections of home, and their consciences are perhaps reproving them, the result will be what we must all desire to see. It may be said that the Canadian Church should provide the ministrations of religion for those who go out. The Canadian Church is doing all it can. It has organised

lf into a Missionary Society. We have our Mission societies in every sh; and the working people band themselves together in Mission S eties called "Thirty-nine Hours' Societies," in which each man and v an promises to work specially for thirty-nine hours in every month, and to give the proceeds to the Church of Canada. What is contributed amounts, in fact, to half a sovereign per head for all the members of the Church, and if the members of the Church at home will give the same amount, one result will be that the Society's Mission fund will rise to millions.

After speaking of the great benefit conferred on the Canadian Church by the Episcopate of Bishop Anson, Mr. Fessenden remarked in conclusion that he considered that Society the best and most powerful Church Defence Association that the Church could possibly possess.

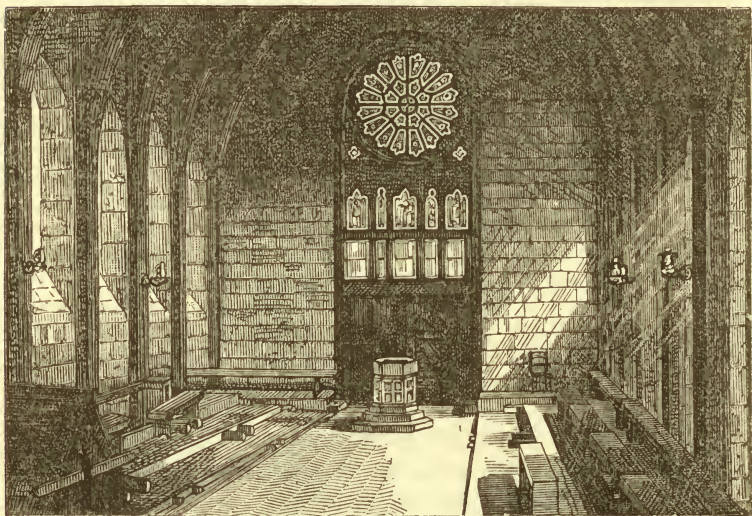
The Bishop (elect) of Brisbane said:—

No policy can be worse than that of starving a colony at the outset in planting a Church—that is, before the organisation of the Church is sufficiently consolidated to allow of its running well alone. Colonies have been cut off from the aid of the Society simply because it has no funds with which to aid them; and in the future that evil ought to be more carefully guarded against. So far as I have been able to learn from recent visitors to England from Australia, it is clear that the Diocese of Brisbane has been allowed to run alone far too soon, and at this moment education is secular, and it would not have been secular had the influence exercised by the Church been what it ought to have been. Again, I am told that there is a large gaol at the mouth of the Brisbane river with no chaplain provided for it. There prisoners are huddled together with no religious influence to raise them; and they have no business to shut men up with nothing that tends to make their lives brighter and better.

The Bishop of Melanesia, after expressing the great pleasure which he felt in speaking in the presence of a former governor of Norfolk Island (the Earl of Belmore), referred to the death of one of the oldest Missionaries of the Society, the Rev. George Nobbs, first of Pitcairn Island and afterwards of Norfolk Island, remarking that his end was very peaceful, that he loved his people, and that his work amongst them was, as he himself could testify, greatly blessed.

Turning to his own diocesan work, he remarked that when the news of Bishop Patteson's death came to England the Society raised a fund which was partly devoted to the stipend of the Bishop and partly to the providing him with the present ship; and, to give an idea of how well that ship had turned out, he might state that last year, having left Auckland in March, she got home at the end of December;

and she then stayed just two days in port to receive a coat of paint. In speaking of the expenditure of money for the building of a church in Norfolk Island, the Bishop described the structure as one of considerable artistic beauty, and he stated that at one of the services the Prayers were read by a native deacon from the Solomon Islands, the Lessons were read by a native of one of the Southern Islands, the organ was played by a Melanesian scholar, and the blessing was given by a Colonial Bishop who was born in New Zealand. He afterwards stated that just before leaving he consecrated four churches at Bank's Island, which were entirely designed and built by the people themselves; and he concluded by describing a scene in which complete friendship and harmony were established between himself and the natives at the place where Bishop Patteson was murdered, a cross having been placed on the island.



INTERIOR OF CHURCH, NORFOLK ISLAND.

On the motion of Sir Richard Wilbraham, seconded by General Tremenhoe, a vote of thanks was passed to the Primate and the Earl of Belmore for presiding, and the Bishop of Antigua then closed the proceedings with the Benediction.





TOKIO, JAPAN.

LETTER FROM THE REV. ARTHUR LLOYD, DATED MARCH 26TH.
—EDUCATIONAL WORK.—THE TONE OF THE STUDENTS.—
LEARNING THE LANGUAGE.



HAVE great pleasure in writing you my quarterly report of work for the current quarter. As you will doubtless have heard from other sources, we have had an ordination in connection with our Mission. Yamagata was ordained by Bishop Williams on February 24th, at Ushigome Church, thus making the first native deacon in connection with the English Missions in Japan.

Hopper left here on March 2nd for San Francisco. He was looking very ill before he left, and so was his wife. I hope their holiday will be for their good.

Since he left I have been taking steps to take more complete charge of the Mission. Hitherto the Shiba Mission and the other Missions have been quite distinct. I am in hopes that henceforth the two Missions will be a little more united, and that by joining our strength we shall be able to make more progress.

The financial part of the Missions we have already completely joined, and in future Mr. Shaw will be Treasurer for the whole Mission, and whatever is wanted for the Mission will be drawn through him. This will, I hope, ensure more economy and efficacy.

As I said in my last letter, I have been developing educational work. The school which Shimada and I were carrying on at Kiyobashi I have transferred to Shiba, where I have started a boarding-school, which has hitherto done pretty well.

Some repairs were wanted in the school-buildings, and at the commencement there had to be an outlay in books, salaries, &c. But now the school is fairly established, and I think there will be no fear of its not being completely self-supporting. Shaw and I both teach in it, and we employ seven Japanese teachers, whose salaries are all paid out of the fees. The boarding-house is in charge of a young man named *Kimura*. He has been a Christian for several years, having been baptised by Mr. Warren, of the C.M.S., at Osaka. In addition to this work I occasionally employ him for preaching purposes. I think I shall be able to do something with him. Shaw is giving him religious instruction. The native name of the school is "Holy Church School." My private English name for it is "Peterhouse," after my own college.

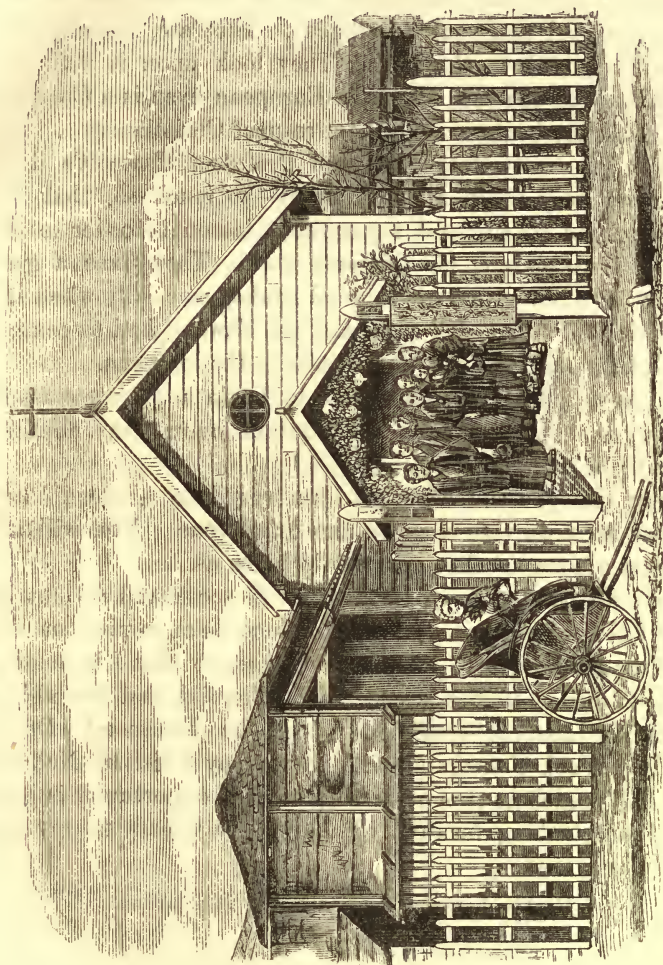
In addition to this work I teach myself in several centres. Here I can tabulate my work so as to let you see what I am doing.

PLACE.				PUPILS.
(i)	Keiogijiku	...	...	180
(ii)	Azabu	...	...	25
(iii)	University	...	...	7
(iv)	Naval Hospital	...	...	20

(i) Is a large private school belonging to a Mr. Fukuzawa, who is also a newspaper editor of prominence in Japan. His paper is very widely read amongst the upper classes. The students here are very ardent politicians. They were very anxious to know whether at the English universities any of the graduates belong to the Liberal party. I told them that Mr. Gladstone was a personage whose Liberalism no one could deny, and that he was a very distinguished graduate of Oxford. Their opinion of the English universities has increased; and since I have told them that even amongst the English clergy Liberals are to be found, they are beginning to think that Christianity is no such bad institution after all! But there is no searching after God amongst them.

(ii) At Azabu I have an evening class. At first I held this class in a room in a disused house at the back of mine, which

I also use for preaching. But latterly I have found it more convenient to teach in my own house. The pupils who come to me here are of a better class. Some are officers in the army, some are naval cadets, and some are masters at the Keiogijiku,



MISSION CHAPEL, TOKIO.

who come to me out of hours for additional instruction in English. Here I have reason to be very thankful that in one or two instances there seems to be a desire for better things amongst them. Three or four of these have asked me to lend

them religious books, and have questioned me a good deal about Christianity. They have also begun to come with considerable regularity to the services at Shiba.

(iii) At the University I have a private class of medical students. There are only seven pupils, but they are all of a good class, and extremely intelligent. They are, however, very bitterly opposed to the faith. They look upon it with contempt, and say that no educated European even is a Christian. I am doing my best to make them respect Christianity.

When we received the news of Professor Fawcett's death they were very much affected by it—so much so, that they requested me to suspend my ordinary lesson in order to give them a lecture upon his life and work. They have a great respect for a life given up to good works, especially when it is in the face of difficulties such as Prof. Fawcett had to contend with. I do not despair of these men in the long run.

(iv) At the Naval Hospital I am to begin a private class for the surgeons next month. I cannot of course say anything about them yet.

From this you will see that I am very busy—indeed I have to keep my nose very close to the grindstone. You will also see what a boon another man would be to us.

With all this work in hand, you will see that I do not get much time for study. But all day long I am mixing up with Japanese, and have to use the language, so that I have got a tolerable facility in the use of the colloquial, and am able to preach¹ in Japanese—sufficiently well to be understood. During the Holy Week Yamagata and I are to pay a visit to Nakatsa, and shall preach at two or three places, if opportunity is given us. I am looking forward with great eagerness to my first evangelistic tour.

¹ Mr. Lloyd only left *England* on May 24th, last year.





THE BISHOP OF NASSAU'S FAREWELL.

ON Thursday, May 7th, a very large gathering of the Churchpeople of Nassau assembled to hear a few parting words from Bishop Cramer-Roberts and to wish him good-bye.

At eight o'clock the meeting was opened with prayer by the Rev. R. Swann, and afterwards an address from the Diocesan Council, which we publish below, with the Bishop's reply thereto, was presented and received. This formal part of the meeting being over, the Bishop spoke to the people words of affection, comfort, and advice, urging them to unity, peace, and devotion to the cause of Christ. In allusion to some of the pleasant work of his Episcopate, he feelingly referred to the fact that nearly three thousand persons had been admitted to full membership of the Church by the rite of confirmation; and then he counselled them to be steadfast in the faith, and zealous in devotion. The fervour and earnestness of his words appeared to be fully appreciated by every person in the large audience present. At the close he pronounced the Benediction and bade them farewell. The Bishop will be very much missed in Nassau, not only among the people of the Church, but by the community at large.

To the Right Reverend Francis Alexander Randal, Lord Bishop of Nassau.

MY LORD,

WE, the members of the Diocesan Council, cannot allow your Lordship's visible connection with this Diocese to cease without tendering to you, on this the eve of your departure, an affectionate though sorrowful farewell.

It is needless for us again to refer to the domestic circumstances which have made your Lordship's resignation of this See a matter of imperative necessity. While acknowledging the all-wise hand of God in this, as in other mysterious dispensations of His providence, we cannot but express our sorrow that an episcopate which has been abundantly blessed should have come to so early a termination.

Your Lordship may rest assured that whether as members of the Diocesan Council, or as individuals, we shall always look back upon your sojourn among us with feelings of gratitude to God, and of regard towards yourself. Since your arrival among us in 1878, the Diocese has enjoyed a profound and uninterrupted peace; not we believe, that peace which arises from indifference and inactivity, but a harmony in co-operation which has made its effect felt in the advancement of true religion amongst us.

We feel that your Lordship has yourself largely conduced to this happy union through the kind and considerate sympathy with which your dealings with us have been characterised, whether in official or in private relations.

It must be a source of gratification to your Lordship that in spite of the difficulties which the Diocese anticipated as the result of disendowment, you leave a larger number of clergymen in the Diocese at your departure than you found on your arrival. There has also been a considerable increase in the number of stations, of communicants, of Sunday and daily scholars, and in the funded property of the Diocese. We fully acknowledge that during your Lordship's tenure of office the hand of God has constantly been upon us for good, in spite of our ingratitude and shortcomings.

Who and what our future Chief Pastor may be we know not. Our Divine Master who has been so good to us in the past, will not forsake us in the future. We reckon upon your continued prayers and active sympathy, that one may be appointed who shall be pleasing to God in holiness of life, and profitable to us in watchfulness and zeal.

We tender to your Lordship our most heartfelt thanks for every spiritual privilege which as our Bishop you have been the means of conveying to us, and trust that we shall not prove ourselves unworthy of what we have received.

Finally we desire for ourselves and for those whom as a Council we represent, to convey to your Lordship a heartfelt farewell. We shall not forget each other, and our prayers and sympathies will not cease, though we may be far apart.

We ask your constant intercessions for us, and believe that we shall not ask in vain.

We remain, my Lord,
Affectionately yours in Christ,
(*Here follow the names.*)

The Bishop's reply was as follows:—

My Reverend Brethren and Lay Members of the Diocesan Council:—

Most cordially do I thank you for the affectionate address of farewell which you have so kindly presented to me on the eve of my leaving this Diocese. I can only say I wish it were in my power to reverse my decision, and retain my office of Bishop of Nassau, instead of being compelled to relinquish it; but causes beyond human control make this impossible, and so my personal connection with this Diocese must, I regret to say, in a few days cease.

You have referred to my Episcopate in terms far beyond what I deserve.

During the time I have presided over the Church in this Diocese, now nearly seven years, I have in no single instance done more than what was my duty to do; indeed in some instances I am painfully sensible of having failed to reach that standard which should guide us in the discharge of the duties to which in God's providence we may be called. Whatever I have been able to do for the well-being of the Church in the Bahamas, and to which you have alluded in touching terms, must be attributed to God's goodness, and the hearty co-operation I have invariably met with from the members of the Diocesan Council.

You have referred to the fact that I am leaving the Diocese with a larger number of clergymen than what I found on my arrival in 1878, and that the Church's work has extended itself in a very marked way during the term of my Episcopate in the face of difficulties which seemed threatening. I cannot allow myself to take all the credit of this. Had I not had the active and warm support of the members of the Council to back up many of the schemes I set on foot, much that has been done for the benefit of the Church would of necessity have been left undone. My applications for grants of money for augmenting the stipends of clergymen, or for carrying on the Church's organisations, were as a rule readily and substantially responded to. If I have been in any way instrumental in establishing unity and harmony in the Diocese, I thank God for having blessed my efforts in effecting what from the very first I aimed at. Without unity, the Church's work can never prosper as it should. And I am convinced, my Reverend Brethren, and Lay members of the Diocesan Council, that you will ever do your part in the future to increase that spirit in your midst, which will prove a tower of strength to the Church.

With much that is sad to me at this time of parting with so many who have proved their friendship towards me by sharing my joys and sorrows, I rejoice to think that though in person I shall be absent from the Diocese, yet at your request I shall for a time at least continue your Bishop. Our connection with each other will not be permanently severed when I leave the Bahamas. You may rely upon my continued sympathy with you wherever my future lot may be cast. And you may depend upon my intercessions for the Church collectively, and for each individual member of her, in this part of God's vineyard. Neither shall I cease to pray that God will raise up a man after His own heart, to rule His Church in the Bahamas; one who will fill the high office of Bishop of this Diocese more worthily than I have done.

In bidding you, my Reverend Brethren and Lay members of the Diocesan Council, farewell, I pray that the Divine Blessing may rest upon all your labours for the extension of Christ's Kingdom in these islands, and that your spiritual lives may be sanctified through the operations of the Holy Ghost, and that you may be reckoned here among those who having laboured for Christ shall be rewarded by Him hereafter.

I remain your affectionate friend,
and Father in God,

F. A. R. NASSAU.



Notes of the Month.

A WONDERFUL sermon was preached before the Society on Wednesday, June 17th, in St. Paul's Cathedral, by the Lord Bishop of Ripon (Dr. Boyd Carpenter).

The Service was a Celebration of the Holy Communion, the Archbishop of Canterbury being the celebrant. There were also present the Bishops of Winchester, Antigua, Nassau, Victoria, and Brisbane.

The text was from the words, "The God that answereth by fire, let him be God" (1 Kings xviii. 24), and the preacher, illustrating his subject by the exhibition of the operation of a like law in the highest achievements of art, politics, and philosophy, claimed that (as on Carmel) it was not the sacrifice that was the real test, it was the fire, whether of genius, patriotism, or enthusiasm, that descended upon it. We regret that we are unable to report the sermon at full length, and to show how the Bishop spoke of the fire in the Religious sphere, and of Missionary zeal.

AT Westminster Abbey, on Friday, June 19th, the Lord Bishop of Lichfield preached a most earnest sermon, on the occasion of the Society's Annual Festival. Preaching from the text, "Known unto God are all his works from the beginning of the world" (Acts xv. 18), the Bishop developed his subject in a thoughtful and even philosophical manner. He deplored the apathy of many in the Missionary cause.

The Society is indeed to be congratulated on its anniversary services and meeting.

WE print in the present number a report of the remarkable address of the President at the Annual Public Meeting, as well as of the other speeches on that occasion. His Grace's

historical review of the phases of Missionary work in the various ages of the Church led him to speak of the personal and governmental methods, and the present system of societies, when he added words which not only warmed the hearts of the large assembly in St. James's Hall, but which will encourage many who can only read them :—

“I feel very jealous for this old Society of ours, which is so bound up with all the past history of the English Church, which has had such noble men to support it, such devoted lovers and devoted workers both here and abroad. I am very jealous for this Society lest it should seem to be in any way limiting or crippling its operations.”

ON St. Philip and St. James's Day (May 1st) the Rev. Charles Hamilton was consecrated Bishop of Niagara at Fredericton, by the Bishop of Fredericton (Metropolitan), the Bishops of Quebec, Nova Scotia, Maine (U.S.), and the Coadjutor-Bishop of Fredericton.

ON St. Barnabas' Day (June 11th) the Rev. William Thomas Thornhill Webber, D.D., was consecrated in St. Paul's Cathedral Bishop of Brisbane. The Consecrating Prelates were the Archbishop of Canterbury, the Bishops of London, Carlisle, and Bedford, and Bishops Tufnell and Mitchinson. The preacher was the Rev. J. W. Shepherd.

MR. HERBERT ADDAMS WILLIAMS, M.A., Magdalen College, Cambridge (22nd Wrangler), has been appointed Vice Principal of the Society's College at Trichinopoly.

BISHOP CALDWELL is anxious to have Caldwell College, Tuticorin, Tinnevely, raised to the rank of a First Class College under the University of Madras, so that it might be authorised to teach up to the B.A. degree. The only difficulty in the way was that this would involve the necessity of obtaining an additional Professor from Europe, and this would entail a large additional expenditure. This difficulty has now been removed by the liberality of the Society for Promoting Christian Knowledge, which has provided a salary of £250 a year for six years, and this sum

will be increased by a grant of one-third of the amount from Government to a Graduate of any of the Universities. The person appointed to this post will act as Assistant to the Principal, and will be required to teach the higher Mathematics and Physical science. He will have passage-money and a free house. This will not appear a very tempting offer from a pecuniary point of view, but a clergyman or a Missionary-minded layman, who is ready and willing to work for God and to look to Him for recompense, will find many opportunities of making himself exceedingly useful both in the College itself, which is essentially a Christian and Missionary College, and in the Tinnevely Mission. It is desirable that an appointment should be made without delay, so that the person appointed should be able to arrive and commence work by the 1st of January, 1886. Applications may be made to the Secretary, S.P.G., 19, Delahay Street, Westminster.

SHERBROOKE (Quebec) is the place which has been chosen for the Home for Little Girls who are taken to Canada in connection with the Church of England Waifs and Strays Society. The Rev. J. Bridger, of Liverpool, has returned to England after accompanying the first party of children. The Home was formally inaugurated on Thursday, May 28th. The people in Sherbrooke have taken the greatest interest in the scheme.

BRUNSWICK is a place for which the Society is anxious to find a permanent chaplain. One was sent there two or three years ago, and remained for twelve months. The numbers of the congregation were small, and the amount forthcoming for the chaplain quite inadequate. Recently, however, the Society's chaplain at Leipsic went by arrangement to hold a service on a Sunday at Brunswick, and found a congregation of a hundred English-speaking people, of whom twenty-five communicated.

Such a flock should not be left without a shepherd. Is there no English clergyman to whom the prospect of a very small remuneration would not be of much importance, and who would be willing to offer himself for this work?

WE have to record the death of the Rev. Krishna Mohan Banerjea, for many years connected with the Society's work in the Diocese of Calcutta. He was by birth a *kulin* Brahman, that is, of the first order of Brahmanical families. When quite a boy, and at a time when the pride and prejudice of Hindus, Brahmans especially, were strong against foreign learning, he applied himself to the study of English, first under David Hare, an eccentric philanthropist, and afterwards at a Missionary Institution at Calcutta. His Hindu faith he had abandoned, probably before joining the latter, when he and some of his companions renounced, or at least broke, their caste. Whilst his religious views were thus unsettled, the public lectures and arguments of the late Dr. Duff led him first to consider and then to embrace the Christian faith. He was eventually baptised by Archdeacon Dealtry, in the Old or Mission Church, Calcutta. This was a great event. The baptism of a high-caste Brahman had been, up to that time, a thing unknown. The baptism of Banerjea caused, consequently, a great sensation, especially among the native community. Among Christians great hopes were founded upon it.

After a somewhat brief period of study and probation, he was ordained in 1839 by Bishop Wilson, and appointed minister of Christ Church, Cornwallis Square. Whilst pastor of the native congregation there, and in charge of a school maintained by the S.P.C.K., he was extensively engaged in literary work, making and publishing translations into the vernacular from standard English authors. His ability as a translator led to his becoming connected with Bishop's College, Calcutta, to which he was attached in 1852 as junior professor, a position which he held for fifteen years. During this time, besides superintending the press and other college duties, he assisted in the revision of the Book of Common Prayer in Bengali, as far as completed, and produced a tentative version of the Epistles and Gospels which, however, never came into use. He also translated the Psalter into Bengali, from a literal English rendering made for the purpose by Dr. Kay, and this, after a careful revision by a committee of the College Syndicate and Missionaries, was sanctioned by the Bishop for use in churches. In 1861 he

published, with the help of the S.P.C.K., his most important work, *Dialogues on Hindu Philosophy*, a very learned and able treatise.

In 1867 he retired on a pension from Bishop's College, and from his active connection with the Society. From that time he did not undertake any regular Church work. He acted from time to time as Examining Chaplain to the Bishop for native candidates for Holy Orders, and occasionally preached and gave lectures. He had for many years previously been a member of the Board of Examiners of the College of Fort William, a Government appointment which he retained to the time of his death. He was also a constant examiner in the vernaculars for the Calcutta University, with which he was long connected, and from which he received the honorary degree of D.L.

His influence with the native community, both Christian and Hindu, was very great, and his attainments gained him the acquaintance and regard of a large number of Europeans. He has died full of days, after occupying for fifty years a very prominent position in Calcutta and the neighbourhood.

AMONG several legacies received lately one seems to call for mention—not for its amount so much as because of the honoured memory of the testator. It is pleasant to think of the Society as ranking as an heir—to the extent of £500—to the revered Christopher, Bishop of Lincoln.

IN the Journals of the Society for the eighteenth century are to be found the earliest historical records of the Church in America, Canada, and the West Indies.

In these days, when whatever is antique possesses a value of its own, the American Church and people are more than ever anxious to trace their pedigree direct from the mother country. The increasing number of References made to the Society for the evidence, which its records alone can supply, of early Church life in the United States, have suggested the idea of printing, *verbatim et literatim*, the Society's MS. Journals from the date of its Incorporation—1701 to 1800—and thus of reproducing in an authentic form the annals of a period in which the

Churches of England and America were in that constant and friendly communication which the relations of parent and child naturally produce alike in societies and in families.

It has been found, too, that incidentally the lives and histories of individuals are interspersed with official records in these Journals, and hence there have arisen frequent demands for the evidence to be gained from them on the history of families and individuals during the last century.

An estimate has been taken, whence it appears that these Journals would fill Five Volumes of about 700 pages each, at a cost of £6 6s. for the set (or if as many as 500 copies are ordered, £5 5s.). It is obvious that the Society would not be justified in incurring this outlay at its own cost, and also that the success of the venture must depend upon the number of Subscribers who are likely to contribute to the expenditure which it will involve.

Communications on the subject should be addressed to the Secretary.

QUEEN EMMA'S death at Honolulu on April the 25th has caused the greatest sorrow in the islands, while in England there have been warm tributes to her memory, and affectionate regrets at her passing away. Her death is a great loss to the Christian influence in Honolulu.

The love which was borne to her by the natives was of a very remarkable strength and tenderness, and she has been mourned by them with deep grief.

HER death was due to apoplexy; and though she had received some attacks last year, the suddenness of the last attack produced a great shock.

The body rests in the mausoleum with that of her husband Kamehameha IV., and nearly all of the Kamehamehas.

IT appears from the newspapers that actual fighting is over in North-West Canada. The letters of the Bishop of Rupertsland and others give us a view of the effects of the disturbance little or no brighter than that which we printed last

month. The following is from the Bishop of Saskatchewan, and is dated 16th May:—

“You will have read in the newspapers about the rebellion in our North-West. It broke out on March 19th. Riel established himself at Batoche’s Crossing, about fifty miles from Prince Albert, and between us and Winnipeg. The telegraph wires were cut and our mail stopped, so that until to-day we have been without means of communication. We have been in great danger of our lives for nearly two months.

“The people have been crowded together in the town of Prince Albert, where a stockade was erected to protect the women and children. Our volunteers and police have kept guard day and night. We have been in constant apprehension of an attack, but in God’s goodness it has been averted. We had to sleep without undressing, ready at any moment to leave our rooms and go behind the entrenchments. I have been in the town with my family for nearly eight weeks, the College and my residence being three miles out of town. Our Mission chapel in the town was used as a dwelling for refugees, but I have held service in the open air nearly every Sunday, and several of our clergy have had regular services in houses and stores. Six of our clergy have had to take refuge here.

“I write in great haste; our first mail came in a few days ago. Our troops have defeated Riel and *captured him*, and broken up his camp, killing and capturing a great many rebels—but the Indians are in arms in many parts of the country, and have yet to be subdued.

“A mail leaves this place early to-morrow. I have a great many short letters to write; I shall have a great deal to write to you as soon as matters are settled. *More vigorous efforts must be made on behalf of the Indians.* It is only the Gospel of Christ that will make them safe neighbours, to take even the lowest view of the subject.”

AT the close of an address to the boys of Uppingham School, by the Rev. R. R. Winter, on June 10th, an electric bell, an electro-motor, and a pair of telephones, made by some of the boys themselves in the school workshops, were presented to him for use in the scientific teaching of the High School and College at Delhi, and in token of their interest in fellow-students in India.

THE Church of the United States is to be congratulated on the consecration of its finest church. The “Cathedral of the Incarnation,” Long Island, was opened for Divine service on April 9th, 1885, and consecrated in June. It is the gift of Mrs. Alexander T. Stewart, in memory of her husband.

She has also erected a handsome see house, and a large high-class boys' school to accommodate 500 boys.

The Cathedral is highly decorated Gothic.

"The walls everywhere show exquisite tracery, sculpture, and carvings. Every pinnacle of the aisle, wall and clerestory is flanked with gargoyles, every gable is copiously crocketed, the offsets are intricately modelled, and the capitals are carved in natural foliage. Everywhere the eye turns it meets the signs of artistic beauty, and a proof that this house of God was to be, at any sacrifice, without blemish or spot. Not less than sixty miniature spires rise from different parts of the building, and it fairly bristles with points. The length of the cathedral is 188 feet, the transepts being 65 feet and the nave 60 feet, while the height from the foundation to the apex of the nave is 53 feet. The spire rises 137 feet above the nave, making its whole height 210·6 feet."

A chapter-house and cloister, a large high-class girls' school, and a Divinity school, form part of this plan of munificent devotion.

WRITING in March, the Rev. S. M. Samuelson, of St. Paul's Mission, Zululand, describes his daily work in church and school, the progress of his catechumens, and his addresses at the kraals. The action of the Boers has, however, threatened the very existence of the Mission, though the danger seems to have passed:—

"On the 10th of January I was made very sorry by a number of Boers, who were down here surveying all the country and laying out farms of 4,000 acres each. I went and remonstrated with them about Kwa-Magwaza and this station, but they told me distinctly that no station would be left to the Mission, as they recognise no Society.

"An individual Missionary might get a small grant, they said, by applying to their Committee, and by becoming a Boer burgher.

"Since then several parties of Boers have called here on their way to and from the coast, and they have informed me that their Committee had at last decided to let the stations remain in the possession of the Mission, and to give them a grant of 4,000 acres each, equal to their own farms. The stations are to be beaconed out in May next, if nothing happens to prevent it. But now the Zulus are very dissatisfied with the Boers for having taken the whole country, and they are gathered together up country, and may perhaps give the Boers some trouble.

"From the papers it seems that it is now the intention of England to annex Zululand when Bechuanaland is settled, but we fear she will wait till the country is depopulated.

"Having had many talks with the Bishop about reclaiming Kwa-Magwaza, and Robertson having refused to return there, the Bishop has gone to reside there himself for some time. Next month I shall have to pass there myself on my way to Isandhlwana for the Synod.

"Mrs. Samuelson and family have been living in Natal since last June, but I am now sending down the waggon to fetch them up, hoping that nothing may occur to frighten us away again.

"Since the English-Zulu war, in 1879, we have had to live in our waggon house, but when we get a Government in the country, I intend to apply for a grant to put up a better house, and trust I shall not be refused."

VERY brightly and hopefully the Rev. E. W. Stenson was able to write in March last of his Mission in Basutoland.

In the May *Mission Field* there was a letter from him telling of famine and a dreadful small-pox visitation. Now he has much happier things to tell of, such as a joyous service at Mafeteng, on Low Sunday, when an adult catechumen was baptised, and on the following Sunday a celebration at "the great place" of the paramount chief, Letsea, when there were forty communicants, followed by the baptism of twenty-six adults and two children. On the same occasion

"Two adults, already baptised, were received into the Church. One of these is a young man, son to the great chief 'Sechele,' who rules a large tribe in the interior, some 700 miles distant. This lad wishes to go to school at Zonnebloem, as does his father that he should go, and I have promised to help him to carry out his wishes. At present he is a visitor at Letsea's place.

"I have forty-two children in Sunday School at Letsea's, but the day schools at Mafeteng and Mohales Hoek are still closed for want of means."

The following record of a heathen's gift and request is very striking and touching:—

"Letsea's second son, Bereng, a heathen, has built the small chapel at the great place, at his own expense, for love of his mother, who is one of our converts. He has also promised to build a larger church at his own place, some fifteen miles distant, if I will promise to send him a schoolmaster and catechist, and visit him periodically. I have promised to do so as soon as means allow of my 'helping' him, as he calls it."

Mr. Stenson adds a very noteworthy fact with regard to his native Mission agents, viz. that they are "bravely working gratuitously" until he can find funds to assist them:—

"They have proved their loyalty and self-devotion very fully during the past year, in which I was only able to devote £10 to the support of *three* hard-working native catechists, in a time of severe want."

ON Tuesday, June 9th, the Annual Meeting of the Capetown Association was held in the large vestry of St. Peter's, Eaton Square, Lord Nelson being in the Chair.

His Lordship, in common with other speakers and the printed Report of the Association, urged the needs of the Capetown diocese, and spoke of its special difficulties, warning against the tendency for "new and more popular Missions" to lead people to forget old work.

In such a caution the Society can sympathetically join. Good work generally requires increased aid as it grows, and its very success adds to its requirements.

ACTING under a Commission from the Bishop of Tasmania, the Bishops of Lichfield and Bedford, the Dean of Windsor, the Rev. F. H. Cox (late Dean of Hobart), and W. F. Kemp, Esq., have appointed the Rev. Charles Leslie Dundas to the Deanery of Hobart. Mr. Dundas was a scholar of Brasenose College, Oxford, was placed in the first class both in Moderations and in the Theological School. He was Denyer and Johnson University Scholar, and obtained the Hall Senior Greek Testament Prize. He was elected Fellow of Jesus College in 1873, and was for some years Vicar of Charlton Kings, near Cheltenham. Mr. Dundas proposes to sail in August, and is anxious to take with him a well-qualified clergyman to act as Curate of St. David's Church and Minor Canon of the Cathedral.

THE Rev. Dr. Pope, the Society's Organising Secretary for the diocese of Manchester, has been elected to the Chair of Teacher of Telugu in the University of Oxford.



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, June 19th, at 2 P.M., Lord Robartes in the Chair. There were also present thirty-four other *Members of the Society*.

1. Read Minutes of the last Meeting.
2. The Treasurers presented the following Statement of Accounts up to May 31st :—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

January—May, 1885.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND	12,297	10,759	1,599	24,655	33,122
SPECIAL FUNDS	3,057	—	2,021	5,078	7,789
TOTALS	15,354	10,759	3,620	29,733	40,911

B.—*Comparative Amount of Receipts for the General Fund at the end of May in five consecutive years.*

	1881.	1882.	1883.	1884.	1885.
Subscriptions, Donations, and Collec- tions }	£12,384	£13,951	£13,153	£12,076	£12,297
Legacies	2,922	3,080	3,479	5,876	10,759
Dividends, Rents, &c.	1,663	1,889	1,567	1,522	1,599
TOTALS	16,969	18,920	18,199	19,474	24,655

3. Read letter, dated 25th May, from the Rev. T. W. Gibson, acknowledging, on behalf of the family of the late Rev. Dr. Currey, the Society's resolution upon his decease.

4. Authority was given to use the Corporate Seal for the purpose of transfer of Stock.

5. The Rev. W. Brereton, of Pekin (North China), and the Rev. W. Crompton, of Muskoka (Algoma), addressed the members.

6. All the candidates proposed at the meeting in April were elected into the Corporation. The following were proposed for election in October :—

The Rev. W. A. Crawford, Shalden, Alton ; Rev. T. D. Platt, Holy Trinity, Portsea ; Rev. J. O. M. West, Wherwell, Andover ; Rev. D. S. Boutflower, 4, Summerhill East, Bishop Wearmouth ; Rev. C. D. Stooks, Crondall, Farnham ; Rev. T. H. Bush, Christchurch, Hants ; Rev. S. E. Davies, Broadwindsor, Bridport ; Rev. Sumner Wilson, Preston Candover, Basingstoke ; Rev. H. B. Dunlop, Netley S. Matthew, Totton, Hants ; Rev. E. S. Prideaux-Brune, Rowner, Fareham, Hants ; Rev. C. E. Escreet, 5, Stansfield Road, Brixton, S.W. ; W. H. Slade, Esq., 24, The Grove, Brixton, S.W. ; Rev. F. C. Littler, S. John's, Woking ; Rev. J. M. Sandham, Waltham, Pulborough ; Rev. R. Ferguson, Durley, Bishop's Waltham ; Rev. Richard Lee, Christ's Hospital, E.C. ; Rev. K. M. Pughe, Irtton, Carnforth ; Rev. J. H. Moore-Stevens, Sheepwash, Highampton, Devon ; Rev. J. H. Raven, Fauconberge School, Beccles, and Rev. J. C. Buckley, S. Luke's, Victoria Docks, E.



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

AUGUST 1, 1885.

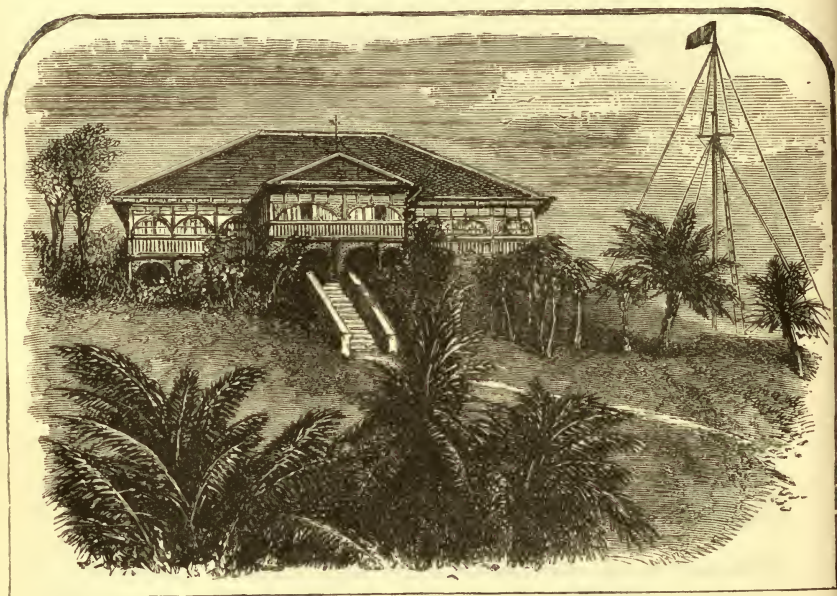
A NEW MISSION TO A DEGRADED RACE.

ACCOUNT OF THE BISHOP'S VISIT TO ESTABLISH THE SOCIETY'S
MISSION TO THE ANDAMAN ISLANDS.

(By the Rev. C. H. Chard, from the "RANGOON CHURCH NEWS").

PORT Blair has at last become the headquarters of a Church of England Mission, and the Bishop came for the special purpose of establishing Mr. Nodder, of St. Augustine's College, Canterbury, as the first Missionary of the Andaman and Nicobar Mission. The Bishop, in conjunction with our excellent Chief Commissioner, Colonel Cadell, V.C., who yields to none in anxious care for the best interests of the aboriginal tribes who live under his rule, chose two possible sites for the Mission, but left the final selection of the more suitable of these to a future occasion. Meanwhile Mr. Nodder has temporarily settled down at Haddo, and commenced work with seven boys from the Andaman Orphanage and two lads from Car Nicobar. Your readers can hardly be expected to realise the full significance of this event. These island groups are known to most people, if at all, but as British penal settlements. Very few think of the Andamans as the

abode of degraded fellow human beings whom all religious societies have hitherto ignored ; or know that in the Nicobars heathenism has beaten back the Christian Church, and remained sole master of the field. Yet this is so. Now for the first time the Andamanese as a race are to have the Gospel preached to them, and the campaign in the Nicobars is to be recommenced. These are brave words ; they perhaps will seem absurdly so when we add that to accomplish this but one Missionary can at present be spared—a cause neither for



THE GOVERNOR'S BUNGALOW, PORT BLAIR.

wonder nor reproach. Other Mission fields are densely peopled by ignorant millions, here they are few and scattered ; and in the case of the Andamanese are rapidly dying out. Both the men and the money are wanted for richer fields of enterprise. In pathetic interest, however, there are few Missions which can compete with this. Perhaps it would interest your readers if I gave a brief account of the Andaman and Nicobar Mission. I need not say that although both of these groups of islands have been combined into one sphere of Missionary operation

by the Bishop, and taken spiritual possession of by him in the name of the Church of England, their inhabitants are united by nothing but the tie of a common humanity. The Andamanese are Negritos, the Nicobarese are essentially Malay. The Ten Degree Channel, which intervenes between these two groups of islands, has proved an insuperable bar to mutual intercourse. The two races are allied neither in race, language, nor religion.

The Andamans became a penal settlement after the Mutiny in 1858, and from the earliest years of the British occupation local efforts have been made for the civilisation of the aborigines. The first Chaplain of Port Blair, Mr. Corbyn, was placed in charge of the Andamanese, and he seems to have taken the liveliest interest in them. But it was not till the Chief Commissionership of Colonel (now General) Man that any definite steps were taken to raise these poor creatures in the scale of humanity. During his time two lines of action were adopted. He himself established a Home near the British settlements, to whose shelter and civilising influences the Andamanese were to be attracted, and also an Orphanage, where their orphan children were to be brought up in a Christian way, and weaned from the wild jungle life of their parents: and his son-in-law, then Lieutenant (now Colonel) Laughton, "whose praise is in all the churches," in conjunction with the Chaplain of Port Blair, formed a local Missionary Society, having chiefly in view the direct evangelisation of the Andamanese. About Rs. 5,000 or Rs. 6,000 were raised and placed in the hands of the Bishop of Calcutta for the furtherance of this object, and every effort was made to find a Missionary to begin work amongst these poor people—unfortunately without success. This was about twenty years ago. The money has lain in the Bank of Bengal, and the project for the conversion of these denizens of the jungle has been awaiting happier times. The Chaplain and other residents here have from time to time urged it upon Bishops and Societies, but without avail. Individual baptisms there have been, and our Bishop at his first visitation confirmed two Andamanese girls; but with the exception of the Home and the Orphanage, no direct effort has been made to civilise these people as a

whole. But whilst the Church has delayed, the people have been dying. Disease has appeared amongst them, and the whole race threatens speedy extinction; there are now only a few thousands left. Christ has bequeathed the solemn charge to His Church to preach the Gospel to every nation, and we may rejoice that at length, after all these years of delay, that command is now to be obeyed, to the endless blessing, as we trust, of these few poor sheep which still remain to the Good Shepherd in these islands.



THE BAY, SHOWING ABERDEEN ISLAND.

With reference to their religious views, I learn from an exceedingly interesting brochure on *The Aboriginal Inhabitants of the Andaman Islands*, published by Mr. E. H. Man, who for many years has been a deep student of all things relating to the Andamanese, that they believe in a Great Being (Puluga), the author of all good, and in three chief Evil Beings, and a multitude of inferior ones. Puluga lives in a large stone house in the sky, with a wife whom he created for himself. She is green in appearance, and has two names, "Mother Fresh-water Shrimp," and "Mother Eel." By her Puluga has a large family,

all, except the eldest, being girls, who are black, and are occupied with their mother in throwing fish and prawns into the stream and sea for the use of the inhabitants of the world. Puluga's only son is a good spirit of superior rank, associated with his father, whose orders he conveys to the inferior spirits. Puluga is said to eat and drink, and, during the dry months of the year, to pass much of his time in sleep, as is proved by his voice (thunder) being rarely heard at that season. He is the source whence men derive all their supplies of animals, birds, and turtles. When men anger him he comes out of his house and blows, and growls, and hurls burning faggots at them—in other words, visits their offences with violent thunderstorms and heavy squalls. Quite independent of him are the three great spirits of Evil. Of these one is the Evil Spirit of the Woods, who with his noxious progeny roam the jungles with lighted torches. The second lives solitary in ant-hills, and the third is the Evil Spirit of the Sea, living in its depths, and devouring all victims who fall prey to his net or spear. Besides these there are numerous evil spirits of less power, who are much dreaded.

At death the disembodied spirit passes to the region beneath the world, which is regarded as flat, which is but dimly lighted by the Sun and the Moon, when they retire to rest there after running their diurnal and nocturnal course. In this region some are happy, but others are punished by bitter cold who have committed deeds of wrong here on earth, yet not eternally. Their punishment is remedial, and they, as well as the good, will be restored to their bodies at last and live again on earth under the same conditions as before.

Some of their legends appear to carry the doctrine of the transmigration of souls, as certain of their ancestors are said to have vanished from earth in the form of various kinds of animals and fish. The spirits of those not thus transformed, even while living in the under world, are believed to be conscious to some extent of what transpires in the world which they once inhabited, and to be able to promote the welfare of those who bear them in mind. They have no form of ancestor worship, however, nor indeed of any worship whatsoever. No religious rites are to be found amongst them of any sort.

The Nicobar Mission is surely one of the saddest chapters in the history of Christian enterprise. It is, however, but little known, albeit the first Protestant Missionaries who ever came to India came out with a view to Christianise the Nicobars. It is to the Church of Rome that belongs the honour of making the first attempt to plant the Cross on these beautiful islands. And a strangely noble attempt it was, notwithstanding its failure. What there is known of it is only to be gathered from the *Lettres edificantes et curieuses*. There is a letter from Père Faure, of the Society of Jesus, dated January 17th, 1711, to Père de la Boesse, of the same Society, the writer states, that he had arrived at Pondicherry, and had pressed the Superior to allow him to devote himself to the conversion of the Nicobarese—that he had consequently been chosen with Père Bonnet “*pour mettre la première main à une si bonne œuvre.*” They started in the *Lys Brillac*. When the Nicobars were sighted this devoted servant of the Lord writes: “How happy shall I be, reverend father, if, when you receive my letter, I have already been deemed worthy to suffer something for Jesus Christ! But you know me too well not to be persuaded that an equal grace is reserved for others who deserve it more than I.” As they drew near land (it was somewhere on the coast of the Great Nicobar) the boat was lowered to put the good fathers ashore. The ship’s company gathered round to see them depart, and, as we learn from an eye-witness, were astonished to see with what joy the two Missionaries went to give themselves up to the mercy of such a savage people, in islands so little known, and totally without the necessities of life. For a long time the officer in command of the boat failed to find a landing-place, and would have turned back again to the ship; but the fathers implored him not to lose courage, and at length an opening in the reef was found, and the Missionaries were set ashore, and all their furniture, which consisted of a little box containing their *chapelle* and a sack of rice, which had been presented to them on board. No sooner had they landed, than, kneeling down, they offered up their prayers and kissed the ground to take possession of it in the name of Jesus Christ. And then, picking up their *chapelle* and the bag of rice, they forced their

way into the jungles, and were lost to sight. Of their fate nothing certain is known. The natives say that after about three years they died at the Great Nicobar of dysentery; according to another account, they were killed at Camorta. Of their devotion and labour no result seems to have remained, unless perchance some vague trace can be detected in a tradition of the Creation, in some points singularly like the Biblical account which Mr. de Roepstorff found prevailing amongst the natives of the Great Nicobar. A poor result, one would say, of so much loving self-sacrifice.

From 1711 to 1768 is a blank in the history of Christian enterprise in these islands, when another effort, nobler still, was made to win these lands for Christ. For several years previous to 1768 the Nicobars had been in the possession of Denmark, and it was from the headquarters of the Danish-Indian Government at Tranquebar that the Moravian Brethren issued forth in one long procession of martyr spirits to battle in vain with the deadly climate and the dark heathenism of these islands. For nineteen years—to 1787—they bravely held their ground through trials and sufferings innumerable. During that comparatively short period no less than twenty-four of these truly noble men laid down their lives in the sacred cause of their Divine Master. One survivor, Johan Gottfred Haensel, at the age of sixty-three, wrote an account of his brethren's life of love and labour at the Nicobars. Sickness, want of medicine, the necessity of supporting themselves by sending home rare shells, only to be found by infinite labour and exposure by day and night, the visits of Malay pirates, the great distance from headquarters at Tranquebar, the utter indifference of the natives to the Gospel, the difficulty in mastering the language—these were but a few of the ills which fell continually to their lot. It was felt they were fighting a losing battle, the sacrifice of life was too costly; and in 1787, when the devoted band had, as on several occasions before, become reduced by death to one, it was determined to abandon the Mission. The painful task of making the final arrangements was left to the brother mentioned above, J. G. Haensel. "Words," he writes, "cannot express the painful sensations which crowded into my mind

while I was thus executing the task committed to me . . . I remembered the numberless prayers, tears, and sighs offered up by so many servants of Jesus, and by our congregations in Europe, for the conversion of the poor heathen here ; and when I beheld our burying-ground, where eleven of my brethren had their resting-place, as seed sown in a barren land (thirteen also had died on arrival at Tranquebar), I burst into tears and exclaimed, 'Surely all this cannot have been done in vain !' Often did I visit this place, and sat down and wept at their graves." After nearly one hundred years that spot has lost none of its sad pathetic interest. The very site of their Mission is overgrown by the triumphant jungle ; an old well, and a few scattered bricks, the *débris* of the Moravian Mission House, are all that remains of the Moravian Mission. The evil climate, the jungle, and the dark superstitions of the Nicobar natives have hitherto won in the struggle with the Cross of Christ. A Roman Catholic Missionary, an Italian, from Rangoon, made an attempt about the year 1807 to evangelise Car Nicobar. It proved, however, abortive. He soon left the island, and with him Christian enterprise in these regions ceased. I fear you cannot spare me space to tell how of late years light has begun to break again upon these dark but lovely forest-clad islands. But I trust what I have written will at least help your readers to understand the significance of the Bishop's late action, when at length, after months of anxious waiting, inquiry, and correspondence, he has been able to establish, we trust on a permanent footing, the Andaman and Nicobar Mission.





WARANGESDA.

IN all parts of England last year many people heard the Rev. J. B. Gribble, of Warangesda, tell his wonderful story of that Mission to the aborigines of Australia. Its touching interest will make many welcome gladly the following letters, written soon after his return, and telling of the opening before him for fresh work in Western Australia.

The first letter is dated April 3rd :—

“Having fairly got into harness once more, I avail myself of a few moments to pen you a few lines to let you know how things are going on with me. The voyage out was, on the whole, very favourable. Miss Hurst proved herself a good sailor, and did a great deal for the Master amongst the crew and the brave sons of old England who were on their way to the Soudan. Some, I have cause to believe, were led to trust in Christ as their own Saviour.

“On reaching Sydney Harbour my dear wife and daughter were on a boat far down the bay to meet me. I need not tell you, I am sure, that the meeting was a joyous one.

“After remaining about a week in Sydney, we started for our far-away home. On the way we passed the scene of the terrible railway disaster, caused by a mighty flood which carried away a large embankment, and the through mail train from Melbourne to Sydney plunged headlong into the foaming waters. The train, as may be supposed, was wrecked, while numbers of the passengers were killed by contact with wreckage, or found a watery grave. This accident caused a great sensation throughout the country. As the dreadful affair had only happened four days before our homeward journey, we had to walk some distance to get to the train awaiting for us on the other side of the beach.

“I am glad to say that, through the mercy of God, we reached the end of our railway journey in safety, although the country in places was very much flooded, and consequently the permanent way very insecure.

“On reaching the Murrumbidgee River, about three miles below Warangesda, to my surprise I discovered, drawn up on the opposite bank, about 100 of my dear Mission people, who were headed by a very pretty banner inscribed with the one word, ‘Welcome.’ As Mrs. Gribble, Miss Hurst, Amy and I were being pulled across the stream, the blacks struck up

their favourite hymns, 'Gathered Home,' and 'Blest be the tie that binds Our hearts in Christian love.' I can assure you that I felt my heart deeply touched by such expressions of attachment and gratitude. On reaching the landing-place I was besieged by a crowd who sought most eagerly to grasp my hand, and bid me welcome home. After embracing and kissing my *own* dear white lambs, I must confess that I could not refrain from kissing the dear little black lambs that clustered round me. And I thought of that meeting yonder, when, after the labours of this world, as we enter into our eternal rest, we shall receive the hearty welcomes of those whom we have turned from darkness to light, some from *home* fields and some from the far-away fields of heathenism. Truly such a welcome to the home of heaven may well stimulate us to work while it is called to-day.

"In celebration of my home-coming it was arranged that a grand pic-nic should be held three days after my arrival. But, alas! on the very day set apart for the purpose, poor Ledger, one of my assistants was suddenly called home to God. He died of apoplexy. He was a most earnest Christian, and had served God faithfully amongst the blacks here more than two years.

"Instead of a scene of rejoicing, we had that day a scene of mourning. Instead of his cheerful face and kindly aid, we had his silent corpse and rough bush coffin to gaze at. Instead of our anticipated pic-nic and procession, we had a mournful procession to his grave on the hillside behind our Mission village. And there, amidst the remains of the dear blacks whom he so much loved, and whom in his own simple way he sought to lead to Christ, lies the dust of Robert Ledger, our brother and fellow-worker, the first of our Mission staff to fall before the reaper death.

"During my absence a severe drought prevailed in this part of the country. Our workers had, consequently, a very hard time of it—nothing would grow, while sheep, cattle, and horses were reduced to mere skeletons. The Mission station presented a rather melancholy appearance. But I am glad to say that splendid rains have fallen since my return, and now, in so short a time, the whole aspect of the country is changed.

"After adjusting various matters relating to the general work of the Mission, I turned my special attention to fencing, building, and cultivation; and at the present time Warangesda presents quite a busy scene.

"The church furniture, which the sisters presented me with on the eve of my departure from England, has made our Mission church quite presentable, while the convenience to myself is very great.

"The Bishop of Riverina has been duly installed. He will reside at Hay, one of the principal towns in this part of New South Wales.

"He has not paid us a visit yet, but we are expecting him shortly. The Bishop of Perth, Western Australia, is still in communication with me, re commencement of Mission work in the interior of that colony, where there are tens of thousands still in utter ignorance of the Gospel. He is most anxious to make a start, but as yet he has not succeeded in securing a suitable man.

"If God spares my life and my health is preserved, there is little doubt but that I shall place myself at the disposal of Bishop Parry."

A month later (on May 5th) he speaks of his having referred to the proposal that he should found a new Mission under the Bishop of Perth, and says :—

"I have now to tell you that it is all arranged for me to undertake such work, and I shall (D.V.) leave here early in July, with my family, for Perth. Mrs. Gribble and the children will remain in Perth for at least a year, until I get the station formed. The scene of operations will be on the Gascoyne River, about a hundred miles inland from Shark's Bay. The natives there are, I am led to understand, very wild, and some of them even *savage*. But they are very numerous, and have not been so dreadfully injured by the white man's vices as they have been in the eastern colonies, therefore the prospect is very hopeful. We shall get amongst them with the Holy Gospel before the white settler hardens them against its blessed influences. Bishop Parry is sanguine of success, and for my own part I shall go as I came here, trusting solely in the Lord of the harvest to help me to gather in the sheaves which are there ready for the reapers. Mr. Rushton, one of my young Missionaries here, has been accepted by Bishop Parry as my assistant. Bishop Linton has been here recently, and was much pleased with the place."

The diocese of Perth has an honourable record of good work among the Aborigines. Its first Bishop, Dr. Hale, both when in the diocese of Adelaide, and after his going to the diocese of Perth, to which see he was consecrated in 1857, has always been prominent as a worker for the civilisation and conversion of the natives of Australia.

His successor, Dr. Parry, who has been Bishop of Perth since Dr. Hale's translation in 1875 to the see of Brisbane, has manfully carried on and developed the work.





GIBRALTAR.



THE Bishop of Gibraltar has recently addressed an important memorandum to the Standing Committee. The following extracts from it we commend to the attention of our readers :—

On several occasions I have expressed my strong desire that your Society should greatly extend its operations on the Continent. The number of our countrymen who settle abroad for purposes of trade, for health, for economy, for education, has greatly increased during late years. On the other hand the means of supplying such persons with the privileges of our Church have been largely diminished by the recent withdrawal of the Parliamentary grants hitherto made towards the maintenance of chaplaincies in places to which British Consuls are appointed. The wants of the congregations under my charge are not, indeed, so great as the wants of the congregations in central and northern Europe are represented as being by Bishop Titcomb in the memorandum supplied by him to your Society, and published in your last Report. This is due to the fact that the English congregations of the Southern Diocese have possessed systematic episcopal supervision for forty years, and consequently chaplaincies are now established at all places where they are needed and can be supported. We have also a Diocesan Spiritual Aid Fund, which helps to provide for the religious wants of English communities, unable from their limited number or means to maintain a chaplaincy without assistance, and also supplies British sailors in the Mediterranean and neighbouring seas with chaplains, lay-helpers, sailors' homes and institutes. Through the agency of committees at Cannes, Algiers and Nice, by offertories from churches of the Diocese, and by help of contributions from friends among the merchants at Liverpool, the sum of £1,563 was raised for these objects during the season before last, and £1,453 during last season. The need of the work which this fund supports may be estimated by the fact that about 63,000 British sailors annually visit Bilbao, 19,000 Genoa, 17,000 Marseilles, 10,000 Odessa, 8,000 the Lower Danube. But it should be noticed that continual effort year by year is required to raise the money which the Diocesan Fund dispenses: and that owing to the inadequate income, which after all our endeavours we are able to offer, the chaplains are repeatedly resigning their posts. At places like Odessa, Corfu, Leghorn, Sulina, and Galatz, a constant struggle is needed to maintain the chaplaincies. These frequent changes, which are very prejudicial to the interests of the congregations, and this yearly struggle to save the

chaplaincies from extinction, might be avoided if your Society would give larger and more vigorous aid. Whether your Society possesses funds which it would be justified in using for the purpose of extending its operations on the Continent is a question on which I can give no opinion. There can be no doubt that in taking new work in hand, your Society would be acting consistently with the terms of its charter, and returning to a field of its earliest labours.

The supply of services for tourists during their summer holiday, no doubt, is a part of the continental work, and the part probably which has given the Secretary of the Continental Committee most trouble: but it is the part which is of least importance. The part which, in my judgment, is of pressing importance, the part which solely needs your aid, the part which I pray you to take more energetically in hand, is provision for permanent British settlers abroad—British traders, governesses, ladies married to foreigners, artisans, miners, spread in small groups over Europe—and British sailors in foreign sea-port towns, often left as sheep without a shepherd. Your diocesan representatives in England might promote very largely the efficiency of your continental work by communicating to the Standing Committee through its Secretary the names of clergymen willing and qualified to undertake ministerial duty abroad, either temporary or permanent. If it be difficult to raise adequate funds for this branch of our Church's work, it is far more difficult at present to find suitable men, especially for the permanent chaplaincies. But suitable men would, I believe, offer their services, if it were generally known that their services were needed, and in what quarter they ought to apply.

As an example of the small British colonies scattered over Europe, I may name Hughesoffka, which, though outside the limits of my diocese, I ventured to visit last spring. This place, situated some eighty miles north of Taganrog, is the centre of great coal and iron works. Besides Russian workmen there are here about 300 of our countrymen, English and Welsh, of whom no less than 130 are children. Though this colony has been settled at Hughesoffka for ten years, there is neither a clergyman at the place to provide for their religious wants, nor an English school for the instruction of their children. The chaplain of the English church at Odessa, in the ministerial tour which he makes annually to the little English communities on the shores of the Black Sea, and the Sea of Azov, promises to include Hughesoffka, until funds can be raised to establish a permanent chaplaincy at the place.

As I was sailing last spring from Odessa to Sebastopol, I came across a Lutheran clergyman, who, on finding that I was visiting the little groups of British settlers in South-eastern Russia, contrasted the care shown by the Church of England for her children, with the indifference shown by the Church of his own country. "At Tiflis, where you are going," he said, "there cannot be more than a dozen Englishmen, all told, whilst Germans may be counted by hundreds. And yet whilst our Church leaves these hundreds without any minister of religion, your Church sends to this handful of her children one of her chief pastors. The Church

of England sets us a good example, which I shall report on returning home, and which, I trust, my Church may be stirred to imitate."

It is mainly to little isolated British communities such as this that I am anxious to see your Society extending its sympathy and aid. They are too small and too poor to provide without assistance for their own religious wants. If you would prevent them from drifting into indifference, and keep them true to the Church of their fathers, you should lend them a helping hand.

There are more than eighty chaplaincies on the Society's list, a quarter of them being permanent chaplaincies.

In addition to these there are a few—not on its list—to which the Society has made grants on the score of work among British sailors, artisans, and other people of poor condition, at such places as Havre, Marseilles, and Odessa.

The Society has further to meet many expenses, besides the remuneration of the chaplains. It provides vessels for the Holy Communion, books and other requisites for Divine Service. It has in some cases to pay fire insurance for the churches vested in the Society, and has from time to time to bear legal expenses in connection with the acceptance of the trusteeship of churches and sites on the Continent, in addition to many minor expenses and contingencies.

The Society, with this varied and important work before them, find themselves with its Continental Chaplaincies Fund *completely exhausted*.

Many pressing applications have recently been refused by the Committee for lack of funds, and it is necessary therefore for an appeal to be made to those who recognise the importance of providing the ministrations of the Church for English Church-people on the Continent, for help both to maintain the existing work, and to develop it in the numerous directions where extension is required.





ZULULAND.

LETTER FROM THE BISHOP, DATED 20TH MAY.—THE REV.
C. JOHNSON.—TROUBLES AT KWAMAGWAZA.

I AM glad to be able to tell you that I am sending home Mr. Johnson for a six months' holiday, and that there is fair prospect of my being able to get away next year myself. If any settlement at all takes place to render it possible I must do so, and shall try to be in England in April. It is, however, too soon to speak decidedly about this.

Mr. Johnson is still in Deacon's Orders only. He has had much to hinder his reading, but he has improved very much indeed not only in theological knowledge, but in tone and spirit. He is very valuable to me, especially for Zulu revision, as he is not deep in old grooves, and knows the language "instinctively," which is what I need to fill up what is wanting in myself. He must return immediately after Christmas.

For the rest I am still in the same whirlpool of trouble and anxiety, with an overshare of the toil of travelling. I have not yet spent one whole month at home this year, and now, just as I had planned to spend one, I am hunted out again by bad news of what the Colensoites have succeeded in doing to stop our further progress at Kwamagwaza, claiming it as *their estate* on the strength of an arrangement made with Mpande in 1859!

Have you heard that when I was told in February that the Boers had changed their minds, and instead of appropriating the Mission stations would call back the Missionaries, I decided to occupy Kwamagwaza myself at once? I could not think of

taking Mrs. McKenzie, but went myself with my pupil Wallis and another. We roughly restored one building which still had its iron roof, and there we have lived all in the one room. I was anxious to occupy before the Boers came to take their farms, that it might be plain I wished to trust myself to the Zulu people. I was sure of the goodwill of Usiteka the prince, and the nearest great chief, but I was not so sure of Dinuzulu and the rest of the party. I sent up to them when I went to Kwamagwaza, and received an evasive reply, but not a direct word against. So I held on. I had to return here for Synod in April. When I got back to Kwamagwaza I found that a messenger had come down from Dinuzulu with a word which troubled me, though it was merely this: "What was reported to the Bishop as our reply when he sent Martyn to tell us he was going to Kwamagwaza?" I was going down to Mr. Samuelson, and talked it all over with him and his native Christians. Mr. Samuelson was very unwilling to fall in with my plan that he should go with me at once to Dinuzulu. It would have been a somewhat rough journey to be sure, but nothing worse than I am now pretty well accustomed to. But I am younger and more active than he. We decided to send a very full account of everything to Usiteka, with instructions that our representatives were to tell him, and get a man from him to accompany them to Dinuzulu. He sent word back that he was quite satisfied—that we were to go on building, and should be protected—that our people were not to go on—he himself would send to Dinuzulu. I came away quite happy, feeling sure that even if fighting began between Zulus and Boers, those left at Kwamagwaza would be all right. But Wallis rode in last night, and brings word that a force of sixty or seventy armed men came to them with word from Dinuzulu to me and to the Boer official who has lived since October last in one of our houses, that we were to clear out, for that Dinuzulu gave the place to a representative of the Colenso faction (a native) who was present with them. So I must start at once to-morrow to find the Zulu chiefs, and expostulate with them on what is really a monstrous iniquity, to which they have been stirred up by the Colenso party, and to the Boer authorities, too, to know what

they intend to do. So far as I can read the absolute disregard of the Boer authority, the Zulus mean fighting. The Resident Commissioner in the Reserve, who has long known all the circumstances, has told me that in his judgment the Colenso claim is simply ridiculous, and could not stand for a moment in any court, British or Boer.

Other matters as usual. Samuelson holding on—it is not a time for activity. His wife and daughter have returned. Jackson is wanting to build a school-church, and we can see at present about half the needful money. The country schools in this district are, I am thankful to say, really taking root. Next quarter I shall have to pay four teachers.

I have bought a small press, with type, &c., and an iron house to put it in. Unfortunately the type has arrived here in very great confusion, and has to be sorted, which is a long job.

I am about to print (out in Natal) a small edition of a version of Morning and Evening Prayer, Litany and Holy Communion, revised by our great authorities. We are in great need of it, and I do not consider it ready yet to offer to the S.P.C.K. and ask them to print for us.

You will see from what I have said what a sad thing I take it to be that the Colensoites should force me out of the goodwill of the Zulu people, and compel me, perhaps, to fall back upon the Boer authority, which I have been so careful not to regard as in any way needful.

You will see also now, what I have always felt, that this whole Mission has been made to rest far too much upon Mr. M—— and Mr. N——, and far too little upon the Church. Also that the influence of chiefs, though perhaps now on its last legs, is still powerful, and still opposed to Christianity. Also that among a savage people such as this—enslaved by its chiefs—it is so difficult to make headway against the wishes of the chiefs, that it is a sad problem whether lives and money ought not to be spent elsewhere instead. Of course I do not mean to say that there ought to be any thought of withdrawing from what has been taken in hand, but I do think a warning may well be taken for the future. How different are our relations with Hlubi.

As supplemental to the above, we are able to give extracts from a later letter (dated June 12th), in which his lordship writes to acknowledge a sum of £16 which the Society sent him from some of its Special Funds:—

“I beg to acknowledge very gratefully the receipt of Bill forms for £16. Of this £14 will go to the refugees from Kwamagwaza, who are beginning now to settle in the Reserve, a few miles west of the place where Mr. Jackson was some time before the war. Mr. Robertson is already there, and I have an opportunity of sending the money to him on Monday. I shall tell him that it is given for the purpose of helping the poorer Christians to move their food and their few goods, and that an account in detail of the manner in which it is expended must be sent in to me. The £2 for Isandhlwana I shall devote to the Press, the firstfruits of which I send you a copy of. It is a small press which had been given to Mr. Swinny, but had never been unpacked by him. It is not new, and the worse for lying two years in a warehouse in Durban. When he left I bought it for £15 on spec; and I am glad to find that, in spite of rust and rats, and broken case, and the consequent confusion (type was dropping out of the boxes when they reached me), we shall still be able to do small work pretty well. I set up all this type myself.

“I am particularly thankful that our grant has not been reduced for next year. When I saw the paragraph in the *Mission Field*, and then the statistics in the Report, I tried to school my mind to what seemed inevitable, and yet most distressing, in the face of my efforts to establish these out-station schools, and of the drain upon an empty purse which this new Mission station at Kwamagwaza will be—five new stations forced upon me in five years.

“I am hoping to retain Kwamagwaza in my hands, ruined as it is, and difficult as it is to know what to do for living agents able and fit to go there. But Mr. Grant is using his political influence with the Zulu chiefs—principally Magamana, the worst and cleverest—to get us turned out, and himself or some Colensoite put in; and all on the ground that because King Mpande gave it in 1859 to Bishop Colenso, it is now the *private property* of Mrs. and Miss H. Colenso. It is a wicked conspiracy, which must fail in the long run, but meanwhile causes us, and of course most of all to me personally, a world of extra trouble and annoyance.”





THE MAGDALEN ISLANDS.

A SUMMER TRIP WITH THE BISHOP OF QUEBEC.

(*Sequel to the Visitation of Gaspé, described in the MISSION FIELD for April and May.*)



MAKING the steamer *Beaver*, which leaves Gaspé Basin once a month, and Picton, N.S., once a week, we left Gaspé on a bright Wednesday afternoon, and found ourselves early next morning in sight of the Magdalens.

On the left, stretching far away to the north-east, lay the low, reddish grey shores of the main group. To the right, rising abruptly from the water's edge—shoreless, devoid of verdure, silent, solitary, and threatening, stood the rock called Dead Man's Island, no unsuitable type of a godless, blasted life, lifting itself, bald and unbeautiful, from a wild sea of iniquity. A raw east wind had been rising all the morning, and in a pelting rain-storm we were literally cast ashore by the heaving flood of white-crested surf, which fringed and broke upon the rocky beach of Grindstone Island.

Among the strong and skilful hands stretched out to secure our little boat, none were stronger or more skilful than those of the faithful Missionary, Mr. Chambers, who for the past nine years has resided, and diligently prosecuted his Master's work, in this remote corner of the great vineyard. To him the coming of the Bishop was evidently an event of special joy.

Completely excluded as he is by his isolated situation, from all clerical intercourse whatsoever during the three years which elapse between successive Episcopal visits, it would indeed be most unnatural if he did not always hail with gladness the prospect of a visit from the Bishop.

But yet for him the visitations of the Bishop of Quebec must doubtless have an especial value, knowing as he does by repeated experience, how to appreciate his lordship's "calm wisdom" and "strength in counsel."

We may well believe that, in spite of wind and weather, there was an unusual brightness in Mr. Chambers' heart, as he grasped his Bishop's hand in welcome on that memorably wet and gloomy Thursday of our landing.

We landed below Cape Meule, a conical promontory of sandstone, from which Grindstone Island takes its name. And exactly twelve days after there stood a solitary figure on the summit of that cape, waving to us a signal of farewell as we steamed away upon our homeward journey.

Let us hope that our coming had cheered that solitary worker, and fanned into a brighter flame the divine fire in his breast.

Ah, how much of the fire of God's grace does every Missionary need to cheer him in his moments of despondency, and to give the spur to his flagging zeal!

The Magdalen Islands, lying as they do near the middle of the Gulf of St. Lawrence, almost directly in the course of ocean vessels passing in and out, have been fatal to many a goodly ship and hapless crew. Vestiges of wrecks are still, in spring and autumn, quite plentiful upon the beach. And in the houses of the fishermen some piece of furniture, or polished door, or article of domestic convenience, strangely out of keeping with its present surroundings, has its tale of woe for the imaginative mind.

Not a few of the present inhabitants of the Islands are men who have suffered shipwreck and have settled there. One man we heard of, who a few months before our visit had been cast ashore, half-clad, upon a piercing wintry day in spring, and finding himself seven miles from any human habitation, had nearly perished from cold and exhaustion. All his comrades did actually perish.

Another man we met who some years since was similarly cast away in autumn, and being exposed five days to cold and weather, was so terribly frozen that his life was saved only by

the sacrifice of both his legs. It is no wonder that having passed through such ordeals men are often disposed to remain where Providence has cast them. Yet the Islands are not considered particularly dangerous now. Of course they have their proportion of wrecks like other places. But they have been largely reclaimed, like the saint whose name they bear, and their very vices have in a sense been turned to virtues by the establishment of warning lights and whistles on dangerous points.

In summer certainly the Islands have a peculiar charm and interest of their own. Their curious wave-cut cliffs of ruddy sandstone ; their gleaming beaches of drifting sand ; their bright fresh fields dotted over with the cottages of fishermen, and here and there a church ; their fleets of countless fishing-boats and schooners ; their hills half covered with dark patches of stunted fir—all these features together form a picture pleasant indeed to look upon. And yet we have to add the sea, flowing everywhere about and among the points and beaches—the ever-changing, never-resting sea, supplying all the richness and variety and mystery that belong to life.

The population of the Islands is about 4,400. Of these only some 400 are connected with our Mission. The others are Romanists. The inhabitants are almost wholly fishermen, although many of them do a little farming at their leisure. The seal, the mackerel, and the lobster fisheries are the most important. Altogether, the people generally manage to gain a fair living, though they are subject to the usual uncertainties of their calling. They seem to be a quiet, peaceable people, disposed to receive into willing hearts their Bishop's plain and practical advice. Their faults are probably negative rather than positive. And it is perhaps difficult to arouse them to proper spiritual action.

The Mission of the Magdalen Islands covers an area of about forty-five miles in length by thirteen miles in width. Of the seven inhabited islands, Amherst is the largest, being some thirteen miles long by three or four miles wide. It forms the south-west extremity of the group, and is continuously connected, by means of sand-beaches, with Grindstone Island in

the centre, and Grosse Isle at the extreme north-east. Thus an uninterrupted roadway is afforded, some thirty-five miles in length, of which the Missionary may avail himself when the weather is too wild for his boat.

But the shifting sand makes a precarious road at best, and we considered ourselves extremely fortunate in being able to sail, instead of having to ride or drive between these points.

Between Grindstone Island and Grosse Isle, a distance of twenty miles, the navigation is at all times safe for the smallest boats, a double sand-beach stretching the entire distance, and inclosing a sheltered lagoon, nowhere more than two or three miles wide.

Up this lagoon, before a favourable wind, we made our way in the little Mission boat on the second morning after our arrival in the Islands. The trip was short and delightful, taking only three hours. And early in the afternoon we landed and made our way to the little settlement on Grosse Isle. It was a wild and picturesque spot; and though the people are poor, afforded the Bishop, what he perhaps considered better than suitable shelter and entertainment, a hearty welcome and a glad hearing. Here a pretty new church was awaiting consecration; and on the morrow, which was Sunday, a large congregation—much larger than one would expect to see in such a place—joined heartily in the various services of the day, whereby the Bishop solemnly set apart for ever not merely the material edifice to be exclusively God's holy House of Prayer, but also a number of human souls to be henceforth, in very truth, so many living temples of the Holy Ghost.

Very simple were those services, yet very solemn and impressive. The music was entirely vocal. There is no instrument in the church. Perhaps the voices were not always true in time and tune, yet, as a tribute of praise, those simple sounds may have been as acceptable in heaven as the splendidly accurate singing of many a cultured but self-satisfied choir.

Before leaving Grosse Isle we climbed to the top of a precipitous cliff which faces northwards, and, looking out over the expanse of waters, saw, a little to the left, the dark line of Bryon Island, nine miles off—an outpost of the Church not to

be visited this time, as Mr. Chambers had arranged for the people living there to meet the Bishop at Grosse Isle. To the right of Bryon Island, just on the verge of the horizon, was pointed out a hardly-discoverable speck of grey, which we were told were the Bird Rocks. These rocks are too bleak and bare for habitation, containing in all only two or three acres of soil. The only person living there is the lighthouse-keeper, a French Romanist, whose sole duty is to keep his lamp trimmed and his light burning.

We did not visit this man; but I was deeply impressed with the thought of his lonely life on that desolate rock, nearly 200 feet above the sea, with the gulf yawning about him on every side—his only means of safe descent a windlass, arranged to lift up stores and visitors to his lighthouse, and his one duty that of letting his light shine over the troubled waters for the guidance of his fellow-men. It all seemed so strangely typical.

Returning from Grosse Isle, we had experience of head-winds, which so hindered us as to keep us out the whole day, beating back over the twenty miles which we had made in three hours two days before.

It was not unpleasant on that fresh summer day, but one could well imagine that in the keen blasts of an autumnal storm, or the frost of early winter, it might become a bitter ordeal to be out all those hours in an open boat, beating against wind and tide.

Indeed it is not always as pleasant as we found it upon this occasion, even in summer. Many a trying experience has our Bishop had upon this same lagoon, or along its sandy shores.

Back we came then, in spite of head-wind, to Grindstone Island, the headquarters of the Mission, where the clergyman lives. Here we found Mrs. Chambers awaiting us, in nowise disturbed by our delay, for she seems to have a vivid sense of the Divine protection.

On the next day we set off in the Mission-boat for Entry Island, which lies about ten miles out to sea towards the south-east. We started with a fair wind, and hoped to make the Island early in the day. But after an hour the breeze died away, and left us hopelessly becalmed. The boat was too

heavy for rowing, and we were about to resign ourselves to our lot, and give up the voyage for that day, when the steam-packet appeared upon the scene, and put an end to our despondency by taking us in tow. It was a delightful afternoon, sunny and balmy and still; and as we careered along behind the accommodating *Beaver*, we most heartily enjoyed the situation. Captain Le Maitre seemed very glad to be of service to the Bishop, and even went out of his way to drop us as near as possible to our proper destination. It was quite dark when we "let go" the rope which connected us with the steamer, and took the oars to pull in to the shore of Entry Island. At 10 o'clock we reached the lighthouse, where we found lodging for the night.

Entry Island is a veritable gem of the sea. Its richly varied cliffs rise abruptly from the water's edge to a great height, while back from their brink an emerald carpet of thick, fresh turf rolls upward to the very summit of a dome-like hill, some 580 feet above the sea. On the south-west there is a good beach, and a gentle slope, giving easy access to the interior.

It is a fertile island, but very small. There are said to be only sixty-five inhabitants, all told. It was pleasant to find that the people all belonged to our Mission.

On the morning after our arrival we had, I believe, at our early service, every soul upon the island—except perhaps a transient French fisherman or two. We had, in addition to morning prayers, two Baptisms and a Confirmation, with two addresses from the Bishop.

The only place at our disposal to hold the service in was an old house through whose walls and roof the light of heaven entered. Very glad and thankful were the people here to meet once more their chief pastor; and much, I gathered, did they need his good and practical advice. They sadly need a school. Indeed, all through the Mission there is a lack of proper instruction amongst our people.

That evening with a fair breeze we returned to Grindstone Island, and once more took up our quarters at the parsonage. The next day was devoted to the visitation of Amherst, the most populous of the Islands, but almost wholly French. The

distance from Grindstone to Amherst is about ten miles, and, thanks to the continued fair weather, we had a most thoroughly enjoyable trip.

Here we have a neat, well-appointed church, but unfortunately very few people. The pressure of the French population seems to be slowly driving our people away. The prospects of growth and progress here are therefore not good. It was not surprising that the congregation was small, and the service comparatively dull; yet it was disappointing to find so few people in a place where there is so excellent a church, and in a place, too, which is the metropolis of the Islands.

Returning from Amherst on the Friday, having done ninety miles of boating within the week, and ministered to nearly all the scattered sheep in the outlying posts of this disjointed Mission, the Bishop prepared to pass the second Sunday at the headquarters of the Mission, Grindstone Island. Here stands not only the parsonage but the principal church—a building capable of seating 150 people. It is neatly and comfortably finished, and prettily situated upon the hillside, about half a mile from the shore.

Sunday came—a bright and beautiful day—and at the appointed hour we enter the well-filled church. Not easily should that scene be forgotten. *Outside*—the warm sunshine; the wide, bright sea; the whispering fir-trees; the quiet hillside graveyard, with its fresh-turned earth and rude inscriptions, bearing witness to some cast-up mariner finding there his final rest; and, above all, the little white-walled church, rising amid the emblems of mortality to bear its better witness to the life immortal. *Inside*—the simply-appointed sanctuary; the reverent worshippers, mostly fisher people; the familiar symbols of our solemn ritual; the white-robed forms of the Bishop and his clergy, God's duly authorised ambassadors to men; and the group of newly-pledged disciples seeking in the appointed way the covenanted grace of God; while over all there fell a hush and awe which spoke of the nearness of heavenly things and of the joy of that spiritual communion which is independent of race and clime, and which outlives mortality itself. One at least will not readily forget that scene.

Plainly did the Bishop state the truth to us there. It is not our dwelling in the world, but the world dwelling in us, that shuts out heavenly things. Even in the wilderness and "the far off islands of the sea" the world may find and overcome us. Here, as elsewhere, the only and the essential talisman is the grace of God. That bright and happy Sunday should be a day of blessed memory to many.

Two days later, as we steamed away from the shores of the island and answered the farewell signal waved to us by Mr. Chambers from Cape Meule, I thought with gratitude of the devoted example of this faithful Missionary. For nine long years he has lived and laboured there, and now for his family's sake and for his own relief he would fain take up some post less arduous. But so strong is his faith in the providence of God, and so much of God's grace is given him for the performance of his duty, that he says: "I dare not go away; God put me here, and when He thinks it best He will remove me. Till then I must remain."

Thus ended this visitation of the "Gulf Missions" of the diocese of Quebec—a part of his duty which the Bishop refers to as "all pleasure;" and that despite its fatigues and its hardships, its constant travelling over all sorts of roads and in all kinds of weather, its occasional exposure to peril, and its constant demand for sermons and addresses suited to the very varying necessities and circumstances of the people addressed.

And indeed, compared with the more arduous visitation of the barren Labrador coast, which also falls triennially to the lot of the Bishop of Quebec, the trip which I have now been describing must certainly be what I—speaking without any reservation—found it to be this summer, "all pleasure."





Notes of the Month.

IT is with great regret that we record the death of the Right Rev. A. W. Poole, Bishop of the Church of England in Japan, which took place at Shrewsbury on July 14th. Bishop Poole's health had been long a cause of great anxiety, and his brief episcopate, which had so much of bright promise in other respects, has been saddened by the fears, which have all too soon their sad realisation.

ST. PETER'S DAY has for many years been observed in a large number of churches in and near London with Celebrations of the Holy Communion in connection with the Society.

Fifty-one churches were added to the list this year.

SIX Augustinian Students were candidates in the last Universities' Preliminary Examination for Holy Orders. Two of them were placed among the select nine of the first class, three in the second, and one in the third.

The position of one of those placed in the first class was a very remarkable one. There were seventy-six successful candidates, and eight subjects for examination. The first place in no less than four of these subjects was gained by Mr. W. H. Barnes, of St. Augustine's College, Canterbury.

THE Rev. Dr. Ring, Chaplain of the Royal Naval Hospital at Haslar, has been appointed to the Society's Chaplaincy at Caen.

FROM the Rev. T. W. Green, of All Saints, Kalinyanga, Kaffraria, come most interesting notes of his various out-stations and certain aspects of his work.

For instance, speaking of a place called Ggaka, he writes :—

“A headman and some other adults—men and women—of the hitherto unwilling Maqwati have been baptised. One of the present catechumens is a very eager man, and has already learnt to read his own language, and promises to be one of the most satisfactory recipients of Holy Baptism that I have had. Wives and families of men already baptised will be probably admitted next year. The people are hinting about making a large church-hut for themselves. The services at present are held in the evangelists’ hut.”

And again of the out-station Emkanzi :—

“Some adults were baptised during the past months. The school grant from the Government was lost by the negligence of the teacher ; but the people have re-opened the school, and hired another teacher. One of the chiefs’ wives was baptised lately, and one of his daughters has become a communicant. These people are Fingoes.”

He adds some interesting anecdotes. The following is significant :—

“A native heathen asked me to take care of some wheat-seed till sowing time, as he might be tempted to eat it in this hunger-time. His answer to my question, if he was not afraid I might be tempted, and eat it, was ‘No ; Missionaries are not like other people.’”

AT St. George’s Church, Penang, two adults, Hindus of Madras, were baptised on the 1st of January. One of the two had been for three years an inquirer after the truth in Penang. The other had more recently arrived in Penang from Madras, where he had been influenced by various forms of Christianity.

The *Penang Times* thus speaks of him :—

“Through the instrumentality of the friends of the Society for the Propagation of the Gospel, he boldly made up his mind to prepare himself for baptism. He was examined for a time, and then put on trial, and was reminded of all the privileges of his caste, of which he would be deprived by becoming a Christian. On New Year’s Eve, in the presence of a mixed assembly of Christians and Hindus (the latter tried to dissuade him from his resolve), he made a very interesting statement of his conversion, as did the other ; and both having expressed their desire to be baptised in the

Catholic Church of England—being influenced by no other motive but that of conviction—the rite was performed by the Bishop, assisted by the Rev. R. Balavendrum, after the second lesson during Matins. Through their godparents, Manikum Moodelly was christened Nathaniel, and Rootherapa Chetty, Andrew.”

IN a Report Mr. Balavendrum speaks of the increased respect with which his public preaching, on the occasion of a great Hindu anniversary, is received:—

“At the close of January the Hindus’ anniversary was celebrated at the foot of the hill as usual, the people of all denominations who assembled there were innumerable—the Hindus to worship their heathen god, ‘Thaudayathapawny,’ the others gathered for curiosity sake. For three days the Mission agents and myself, as well as the new converts, went there, stood amongst them, preached the Truth of Christianity by showing the absurdities of Hinduism, as well as distributing and selling the Scripture portions and religious tracts largely. I had no interruption whatever this time, as I had in former years. The Truth is admitted, but the prejudices, pomps, and vanities of this wicked world are obstacles to the Truth.”

WRITING on the 1st of June from Sarawak, the Bishop of Singapore says that he had then just returned from a visit to the Krian Mission, where he baptised Tarung, the headman of the river. The Bishop adds that

“He is a man of great influence, and Mr. Bywater, who is in charge of the Mission, expects that his influence will lead a great many others to seek for instruction in Christianity.”

The Bishop ordained Mr. F. W. Leggatt a Deacon on Trinity Sunday. Mr. Leggatt had made good progress in the Sea Dyak language.

THE Rev. A. A. Dorrell, of St. Andrew’s, Newlands, has been working in the diocese of Capetown for sixteen years. For seven years he was at Uniondale,

“With the charge of Willowmore, a village on the Karroo side, about thirty miles distant, where monthly services were held in the Magistrate’s court room—very often in the absence of a church the only available place in the smaller villages. The church in Uniondale was completed before my departure, free from debt, and a building partially erected at

Willowmore. This has now been completed, and a resident priest appointed there.

"In April last year I proceeded to England, in company with my wife, securing six months' leave after sixteen years' work in the diocese. During my absence, the Rev. D. Elliot Young, Chaplain to the Bishop, and All Saints' School, Wynberg, took the entire charge of the parish without any remuneration whatever. Not by any means a strong man, he worked indefatigably, and the financial condition of the parish—a healthy sign—was never more prosperous than it was on my return. The late Diocesan Synod raised the parochial assessment to £80. I am in hopes it may be kept up regularly, though I have serious misgivings at times to the contrary. Our offertories for the past financial year amounted to £112 Os. 7½d., not at all an inconsiderable sum for a small, poor community.

"A movement is now on foot for petitioning the Colonial Parliament for a readjustment of the annual grant allowed for educational purposes. It has been found that schools for the education of the poorer classes receive only nineteen per cent. of the annual Government grant. Yet they have 29,142 children on their books, whereas those schools for the education of children whose parents are in a position to afford higher fees are in receipt of forty per cent. of the grant, and have only 9,880 children on their books. The grant is therefore manifestly unfair, being so unequally dispensed."

THE *Lahore Church Gazette* has received the following translation of a proclamation that has been issued to the Mussulman population of Lahore. It bears remarkable testimony to the efficacy of the work done in Zenana Schools:—

THE SOCIETY FOR THE PROMOTION OF ISLAM.

Education of Women.

"In the name of God the merciful and gracious."

"Oh, Believers, save yourselves and your families from the fires of Hell."

Oh, Readers, a thing is taking place which deserves your attention, and which you will not find it difficult to check. Females need such education as is necessary to save them from the fires of Hell. The Quran and the traditions teach this necessity, and two great philosophers say, "Home is the best school;" but to make it so, women must be taught. We are doing nothing, but are trying to destroy our children. Although we are able to teach our own girls, yet wherever you go you find Zenana Mission Schools filled with our daughters. There is no alley or house where the effect of these schools is not felt. There are few of our women who did not in their childhood learn and sing in the presence of their teachers such hymns as "*He to Isa, Isa bol*" ("Take the name of Jesus"), and few of our girls who have not read the Gospels. They know Christianity and the objections to Islam, and whose faith has not been shaken? The freedom which Christian

women possess is influencing all our women. They being ignorant of the excellencies of their own religion, and being taught that those things in Islam which are really good are not really good, will never esteem their own religion.

Umar, one of Muhammad's four bosom friends, was fond of reading the books of Moses and the Gospels, but Muhammad forbade him, saying, "These may lead you in the wrong way." How much more danger, then, is there in our little daughters reading them !

There are multitudes of Missionaries in the land whose object is to destroy your religion. They see that the condition of a country depends on the condition of the women, and therefore they send women to teach ours to work and read, and at the same time to sow the seeds of hatred to Islam.

Christian women teach Muhammadan women that they should have the liberty which they possess, and the Muhammadan teachers in these schools, who are only nominal Muhammadans, by pretending to teach the Quran draw our daughters into these schools, and then teach them the Gospel and hymns. For a little while they may teach the Quran, but when the Missionary lady comes in they hide it under a mat, or throw it into some unclean place, into which, if a man had thrown it, he might have been sent to prison. And as long as the lady is present they teach Christianity and expose Muhammadanism. Can we be pleased with such instruction as this ? Oh, Believers, why not teach your children Christianity, instead of your own religion ?

How far has this religion influenced our women ? So far has the love of liberty extended among our daughters and daughters-in-law, that they get into carriages with these teachers, go to the Shalamar garden, bathe in the tank, sit at table and eat, and then make a quantity of tea disappear.

At Ludhiana, Amritsar, Lahore, Sialkot, and other places, how many converts have the Missionaries made in the surrounding country ! At Ludhiana two Afghan princesses have become Christians, and have been sent to Mussoorie. Sometimes we hear that a daughter of a lambardar has become a Christian, and then that a Muhammadan woman has married a black *Karani*. We certainly hear such things, but they produce no effect on us. Oh, Believers, if you have any love for your religion, any respect for your ancestors, think how this thing may be stopped.

Give your money, establish your own schools, where your daughters can be taught what is necessary for them to know.



REPORTS RECEIVED.

Reports have been received from the Rev. D. J. Flynn of the Diocese of *Calcutta*; R. Balavendrum, W. Howell and J. Perham of *Singapore*; M. Greenwood of *North China*; C. Taberer of *Grahamstown*; C. Clulee, F. Dowling and H. Sadler of *Pretoria*; S. E. Knight, T. Llyud, W. B. Magnan and A. Osborne of *Algoma*; W. Newton of *Saskatchewan*, and W. How of *Newfoundland*.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, July 17th, at 2 P.M., Rev. B. Compton in the Chair. There were also present twenty-seven other *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to June 30th :—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

January—June, 1885.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND	14,897	11,299	1,702	27,893	44,679
SPECIAL FUNDS	3,488	—	2,021	5,509	8,732
TOTALS	18,385	11,299	3,723	33,407	53,411

B.—*Comparative Amount of Receipts for the General Fund at the end of June in five consecutive years.*

	1881.	1882.	1883.	1884.	1885.
Subscriptions, Donations, and Collec- tions	£15,471	£17,137	£15,248	£15,153	£14,897
Legacies	3,012	3,555	3,479	6,012	11,299
Dividends, Rents, &c.	1,738	1,946	1,776	1,621	1,702
TOTALS	20,221	22,638	20,503	22,786	27,898

3. Authority was given to affix the Corporate Seal to certain Powers of Attorney.

4. The Rev. W. W. Elwes from Madras, and the Rev. H. C. M. Watson from New Zealand, addressed the members.

5. All the candidates proposed at the meeting in May were elected into the Corporation. The following were proposed for election in November :—

The Rev. Alex. S. Bennett, S. Stephen's, Bournemouth; Rev. G. E. Tatham, S. Paul's, East Moulsey, Kingston-on-Thames; Rev. J. Richardson, Vicarage, Barking; Rev. John Milner, Middleton-in-Teesdale, Darlington; Sir Charles Turner, 4, Cornwall Gardens, S.W.; Rev. G. H. Fell, D.D., East Worldham, Alton; Rev. C. G. Townley, Troutbeck, Windermere; Rev. J. Ashburner, Blawith, Ulverston; Rev. Jesse Gregson, Rusland, Ulverston, and Rev. W. P. Dawe, Sutterthwaite, Ulverston.



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

SEPTEMBER 1, 1885.

MARRIAGE QUESTIONS IN TANJORE.

BY THE REV. W. H. BLAKE, THE SOCIETY'S MISSIONARY.

THIS year I had occasion to remark the lax views and practice which prevailed with regard to marriage—especially among the low-caste Christians of the VEDIARPURAM and COMBACONUM districts. I am glad to say that some little improvement has been made in the matter. In several villages the congregations were induced to out-caste those who were living in sin, and use their influence to compel the parties to get married, or, where that was impossible, to separate from each other. This year a new difficulty has presented itself in connection with marriages. When visiting ANEYCADU I found that three marriages were on the point of taking place, and a fourth was arranged, and that each was a mixed marriage. In the first three cases young men belonging to our Mission were to marry girls belonging to the Lutheran Mission, and in the fourth case the daughter of one of the College masters was to be married to a Lutheran bridegroom. To complete the matter, I was informed that it was proposed to give one of the best girls in the Girls

Boarding School, who comes from this village—a girl who failed in the middle school examination this year, but who ought to have passed in the first class—to an uneducated Lutheran youth in a village where there are no Christians belonging to our Mission. On inquiring a little more closely into the state of affairs, I found that scarcely one of the women of our congregation in this village had been brought up in our Mission; some had come from Lutheran families, some from Roman Catholic families, some from Wesleyans, and some from heathenism. None of them were women of any education, and probably few, if any, had received any definite instruction on joining our Church—and these are the mothers of our congregation! Under such circumstances it is scarcely surprising that our people have so little regard for Church principles, and grow up such indifferent Christians.

In Aneycadu it seems almost to have become the rule that our girls should marry Lutheran husbands and become Lutherans; and our young men marry Lutheran brides; so a beautiful intermixture of the two congregations is kept up—very profitable to the Lutherans, and convenient to our people when they are subjected to any unpleasant discipline, as in the case of the fourth marriage above mentioned. In this case a small girl of twelve years of age, and small for her age, was to be married to her mother's brother. The mother being a Lutheran girl who had joined our Church on her marriage, saw nothing irregular in the marriage, either with regard to age or relationship, and the marriage was performed in the Lutheran church without any objection. It is difficult under such circumstances to put a stop to such customs all at once, especially as the number of our Christians is limited; but I have let people understand my strong disapproval of these mixed marriages, where they can reasonably be avoided. Unfortunately marriages with Lutherans are not the worst form of mixed marriages; sometimes there are cases where our people wish to marry their children to heathen relatives, on some family grounds. A bad case of this kind occurred lately in the village of Aromundamputty, near Boodalore. In this village there was formerly a fair Christian congregation, but some years ago they lapsed,

and only two families have remained firm. A boy belonging to one of these families has been reading for some time in the boarding-school, and got as far as the matriculation class. His father wished him then to be married, and to settle down in his village to look after their lands. What was my surprise, however, when the father came to me the other day and, after informing me of this, told me that he had selected as a bride for his son one of the girls in his village, who was unfortunately a heathen. He hoped I would allow the marriage to take place, and after that he would allow her to be placed in the boarding-school for six months, in order that she might be "*converted*." He was much surprised when he found that I did not approve of his plan of conversion. He said the old Missionaries had encouraged this kind of marriage, because a soul was thus converted, and he hoped also it would be the means of bringing many of the other people in the village to Christianity. He seemed to forget that if he and his family had not been able to convert or regain any of his apostate relatives and heathen neighbours to Christianity, his son, with a christened-heathen wife, would be likely to have still less influence, and would more certainly himself have to give in to her influence, backed up as she would be by her heathen relatives. As for taking the girl into the boarding-school and "*converting*" her, I told him I should be glad to do the first, and we would do what we could to bring about the second, but it would be on condition that she should afterwards be married to any one else, but not to his son; that his son's only chance of influencing his neighbours for good would be if he had a good Christian girl as his wife, and, fortunately, such girls were to be had, even in his own caste. But, as I suspected, it is not merely a question of caste, but of family; he does not like to marry his son out of his own family, and is ready to sacrifice his Christianity and his son's welfare, rather than break up the family and break off from his apostate relatives.

Here indeed is the explanation of a good deal that is unsatisfactory in the Christianity of Tanjore Christians. They have never come out from among their heathen connections; rather have strengthened and kept these up by this custom,

recommended, I am told, by old Missionaries, to “convert” a girl—of course one of their own relatives—and marry her. This of course means a heathen mother-in-law, and a heathen mother-in-law means more or less of heathen ceremonies introduced into the house in connection with important family events, and a corresponding combination in the religious education of the children. And then caste has to be maintained, even by those who know that it is an unchristian institution, “for the sake of their women,” and to avoid breaking off from their heathen relatives. As in many other things, its long standing, its having been allowed or even encouraged by old Missionaries, and its being at the present time allowed by the Romans and the Lutherans, makes it very difficult to deal with this question now. I trust, however, that the spread of education, and especially amongst the women of our congregation, and the children being more carefully instructed in Church principles, and brought up under Church discipline will, in course of time, improve matters. It will be a happy day for the Church in India when our Christians realise that they now belong to a new caste—the Christian caste, or Church of Christ—and hold as tenaciously to the rules and doctrines of their Christianity and to each other, as they now do to their heathen caste and family life.





RELIGIOUS FAIRS IN THE DELHI DISTRICT.

FROM A LETTER BY THE REV. H. C. CARLYON, DATED
APRIL 13TH.

DURING the past year I am glad to say that I have been free to get out much more than in previous years. First of all, last spring we went in greater force to two of the principal Melas at Goorgaon, held in honour of Sitila, or Masáni, the goddess of small-pox. This matter requires a paragraph to itself, as showing the marvellous superstition rather than idolatry of the Hindus.

The worship of Masáni is a most prevalent one in the villages, but, strange to say, it is not regularly countenanced by the Brahmans. They have instructed the people that the goddess only cares for porridge and other plain offerings, and that these ought to be given to the lowest castes in the villages—the chamárs and sweepers. Further, they say that she likes filth, and so (though I will not vouch for this being the direct consequence of their teaching) her shrine is always to be found in the open space where the cattle are assembled every morning before being driven out to graze. As it is generally only about three feet square and three feet six inches high, with a niche for offerings, and unguarded, you may imagine that it soon gets filthily dirty and damaged, but the Hindus never seem to mind this.

Every Monday some offerings are made at her shrine, but in the Hindu month of Phágun all the villagers bestir themselves who have any young children about whom they are anxious, and visit one or other of the more famous shrines dedicated to her. The Goorgaon one is the most famous in these parts, and the landowners of the village make a very good thing out of the superstition of their fellow-countrymen. They let out the

proceeds of the offerings themselves, as in this case they are too valuable to be given to the lowest castes, and last year they obtained Rs. 17,000 for them. The contractors, who may be of any caste, then go about their work in the most keen, businesslike manner. Two men are appointed to sit within the shrine, which in this case is about ten feet square inside, with three porches, one in front and two at the sides, and pile up as fast as they can, or pass into a back chamber, the offerings that are cast down by crowds that stream through the shrine. A small idol is placed in the middle of the back wall, but very little attention is paid to it, as the offerers are always most anxious to reach and ring a bell that is hung up in the centre. I went and stood in front of the middle porch for a few minutes, and through the officious assistance of the police had the shrine cleared so that I might see the idol; but when I told them to allow the people to go through as usual, I was witness to a thorough bear-garden. Of reverence there was not the slightest pretence, and if one had not the knowledge of how far the people were blinded in their superstition, one would have laughed at the good-humoured way in which they did all the pushing and shoving.

Animals are offered up at this shrine, but as it is not proper to kill them, sub-contractors ease the labour of the people by lending again and again sheep and goats, cocks and hens, for a small consideration. Around the shrine are other most hideous idols, made for the occasion out of earth, or an old Birmingham doll, whose possessors clamour for an offering, whilst outside the cordon drawn round the shrine are plenty of *Mohammedan* water-carriers ready to sprinkle Ganges (!) water out of their leather skins, or wave peacock feathers over the children for whose sakes the pilgrimage has been undertaken. About 300 yards off is another shrine of a lower kind, which is, however, constantly frequented, where the chief offering appears to be a piece of the ear of a small sucking-pig; so you may imagine the noise at this one also. Altogether the affair is the most barefaced swindle, and yet the people cannot be induced to give it up. When you ask the people whether they know what becomes of their offerings, they often say that the Government

takes them all ; and if you tell them how they are being swindled, they will only reply : “ We have given our offerings to Masáni, and at her shrine,” and that it does not matter to them in the slightest what becomes of them ! A hopeless condition of affairs, you will probably say, but I trust that as vaccination spreads—and Government is trying in every way to enforce it—the people will gradually wake up to a sense of their foolishness. As regards ourselves, this year I have confined myself to speaking about the rite in the villages, as I was not much encouraged by our preachings at the fair itself last year. The people come in late on Sunday nights, and are off again on the Monday night ; and what with making their offerings, cooking food, and taking rest after their night’s march, they have but little time or care to listen to the Word of God.

The other fair Lefroy and myself went to in October last on the banks of the Ganges was a much more really religious Mela, and as it lasted longer we had many opportunities of preaching. The place, Gurmuktesur, about sixty miles from Delhi, is the nearest point of the Ganges from Delhi, but it was chosen on that account, as it is a fair frequented by people from the north as well as the south. Government generally calculates on about 200,000 people being present on the chief day, and lay out the bazaar accordingly with fine open thoroughfares, and very fair sanitary arrangements. This year, on account of cholera having made its appearance in two or three villages in the district, Government had sent criers far and wide to advise people not to go. On this account the fair was much smaller than usual, though I should imagine more than 40,000 were there. We arrived on Thursday, October 30th, and found our camping-ground very damp indeed, on account of the late and heavy rains in September ; but by a few strips of reed-matting, which was being sold very cheaply, we managed to make our tent habitable. In front of us were the other two small tents we had brought, in which were two catechists, a colporteur and helper, and four Christians of Lefroy’s congregation, who had urged us to go, and offered to pay their own expenses if allowed to come and sing—an offer which we were only too ready to accept. The fair began to fill quickly on

Friday, and on Saturday we could get a crowd of listeners at any time or anywhere in the bazaar. Sunday, however, was the hardest day, as after our own service at 7.30 A.M. we went out till 10 A.M. Then we came in for a common meal on real Hindustani fare, and afterwards stayed out, with a very short interval of rest, till 6 P.M., when it began to get dark. In the evening I went out again to see the people launch thousands of little lamps on the river in honour of their ancestors. These common "Chirághs," as we call them, are made by pouring some oil into a very small earthenware saucer, and using as a wick an inch or so of loosely-twisted cotton. Two or three short pieces of bamboo, fastened together with straw over them, formed the usual raft on this occasion, and though many lamps went out very soon, the majority sailed down a long distance, making the scene most picturesque. Then about 3 A.M. the next morning I was awakened by a most weird dirge, which gradually spread through the whole crowd. This was caused by the women commencing to wail for the dead, but it was a purely formal matter. At last, when some who had taken shelter under the outer flaps of my tent commenced, I thought it time to interfere, and immediately the men stopped them, and about five minutes afterwards they all burst out laughing at something else. From that early hour the real bathing commenced, and the exodus from the Mela. I stayed till noon, and, in spite of the bustle, gained two or three attentive audiences, and had an especially interesting talk with a sad-looking man, whom I met again some weeks afterwards as a leader and keen debater in his own village in the Rohtak District. Lefroy had to leave on the Friday, and as we were anxious about the unanimity of our little band, I agreed to march back with them. On account of the heat and dust, as well as want of practice, and bad boots, I soon got blistered feet, which troubled me very much; but the walk on the whole did me good, and I was enabled to keep them all happy, in spite of the difficulties of the road.





KAFFIRS AND BOERS.

BY THE REV. H. SADLER, OF WAKKERSTROOM, PRETORIA.

THE town of Marthinus-Wessel-Stroom, or M. W. Stroom, has recently been enlivened by a visit from King Dinizulu, Dabulamanzi, and other chiefs, with their followers. They remained here about ten days. During their stay they were kind enough, at the request of the Landdrost and others, to perform some of their war-dances, and go through imitation fights, showing how "fields were won"—or rather, showing how poor heathen man can not only slay his fellow-man in battle, but can gloat over his deeds of disgusting brutality, and inhuman butchery afterwards, without remorse; glorying in reproducing, in terribly earnest acting, the repeated stabbing, and other choice ferocious features of the foul scenes of blood in which he has played so fearful a part. The old Adam was indeed powerfully exhibited in those heathen death-dances performed here the other day before a Christian community of both sexes. One man had on his person the scars of nineteen wounds. He was one of Dabulamanzi's men. That chief called the attention of the Landdrost to him, telling him how many men this man had killed, and that he had received nineteen bullet wounds, and making the man show the scars of his wounds. He remarked at the same time to the Landdrost that his men could fight; that they *had fought*; and that it appeared to him that they would have to *fight again*. The object of their visit to M. W. Stroom was to make certain representations to the Landdrost, who was a party to the first agreement between Dinizulu and the Boers; concerning their present grievances Dinizulu's wrongs were charged by him against the Boers exclusively. Oham's troubles have a wider significance. His case is, I think, a hard one. He is a brother of the late Cetywayo. For a Kaffir chief, he is an intelligent, liberal-

mindful ruler—much in advance of his people and the times. During the Zulu war he espoused the cause of the English, and his men did good service at the battles of Slobane and Kam-bula, under General Wood. The sides of Slobane are still strewn with their bleaching bones. At the end of the war Oham's services were rewarded by the British Government with a gift of about 60,000 acres of land, on which, under his temperate sway, his people thrived and multiplied, till the Maqualisines, instigated by the Boers, began to make raids upon them. Oham at first forbade his people to retaliate; but this forbearance the Maqualisines mistook for cowardice, and organised a system for the perpetration of cattle-raids and murders, wholesale; which, with the assistance of Transvaal Kaffirs, they soon brought into operation. Oham's people, now threatened with extermination, were obliged in self-defence to retaliate. The keen intelligence of Oham, and the devotion of his men, enabled him to utterly rout his enemies, though inferior to them in numbers. He drove the most troublesome of his foes across the Transvaal line; but the Boers assisted them to renew their aggressions, which they carried on till Oham was reduced to very severe straits—his people harassed incessantly, unable to plough, or crop their lands; starvation staring them in the face. In these extremities the Boers offered peace on the condition that he acknowledged Dinizulu as the King of Zululand. Refusing peace on that condition, notwithstanding his sorry plight, he was induced, by much importunate persuasion, to sign a paper, which, he was told, was a treaty of peace and alliance between Dinizulu and himself; but which was really an acknowledgment of the former as King of Zululand. Such afterwards proved to be the case.

The Boers commenced their nefarious campaign in Zululand by setting up a puppet in the person of the youth Dinizulu, whom they crowned, having received from him a promise of fifteen head of cattle per Boer, together with five farms for the Boer leaders engaged on his behalf—to be paid when his regal status was acquired and secured to him by their intervention and *disinterested* help. Some fighting took place, in which the Boers undoubtedly turned the fortune of war against Dinizulu's

enemies, being simply far too good shots to expect the Zulus to stand against them; but in return for these *good offices* they demanded twenty farms, in addition to the five they had bargained for, and been promised. Objections to this increased demand having been raised on behalf of Dinizulu, there arose a raging "storm in a teapot" between the Boers and the Kaffirs; the former steadfastly adhering to their new requisition, till at length Dinizulu, being unable to fight them, had to succumb, and to yield not merely to that extent of extortion, but finally to the last of the progressive terms insisted on by his insatiable allies, who in the course of a few months raised their demands to 50, 100, 200, 400, and, lastly, 800 farms, the smallest consisting of 1,000 *moyen*, or $2,000 + \frac{2000}{16}$ acres, to which they are now helping themselves! The whole of Zululand (excepting the Reserve), including Oham's entire territory, has been cut up into farms, and allotted to these *worthies*. Some of the farms have already been sold; among others that of Oham, on which his kraals stood. This chief still maintains that he can acknowledge no other sovereignty or suzerainty than that of Queen Victoria. He considers himself as much a vassal or subject of the Queen as any Kaffir living in Natal.

His people are now dying from starvation; the Boers having brought about this state of things by intrigues in Zululand—setting tribe against tribe.

Taking the case of Oham as it stands, the bare statement or it is, I think, a plea on that chief's behalf. Doubtless the story of his wrongs has reached the ear of the British Government through Sir Henry Bulwer; but without reference to politics, an unvarnished account of them from an original and reliable source may interest, and so prove the means of interesting, on this unfortunate heathen prince's behalf, those who have at heart the spread of the Gospel of the Kingdom.





NEW WESTMINSTER.

THE BISHOP'S JOURNEY TO YALE AND KAMLOOPS.

(From the *New Westminster "CHURCHMAN'S GAZETTE."*)



HE Bishop and Mrs. Sillitoe made their first journey up country somewhat earlier this season than usual, to allow of their visitors, Mr. and Mrs. Pelly, accompanying them before Mrs. and Miss Pelly leave the country in June for Australia. The Bishop's buckboard not being large enough to accommodate so large a party with necessary luggage, he was fortunate enough to be able to hire from Mr. Townsend, of New Westminster, a light commodious easy stage, roomy enough for three persons on each of the two seats. Mrs. Sillitoe's experience guided her well as to what would be needed, and amongst other things a tent was taken, as there were places in which it might be difficult to get three bedrooms. After all the numerous business arrangements had been made by the Bishop for an absence from home of nearly two months, on Friday, April 17th, the Bishop and Mrs. Sillitoe drove to Port Moody to place the stage and horses on the train timed to leave at 6 A.M. on the following morning, whilst Mr., Mrs. and Miss Pelly, accompanied by the Rev. C. Crowther, went by the *Princess Louise* to Port Hammond, hoping thus not to have to commence their railway journey till 8 A.M. next day. Vain hope! for orders came down from headquarters that the train should leave Port Moody at 3 A.M., and soon after 4 the Bishop's voice was heard calling on his relations to "hurry up," or they would get no breakfast. Fain would they have lain longer, and would have done so, had they known that at Nicomin, a few stations on, an excellent, substantial breakfast awaited them. On the Friday evening the Rev. A. Shildrich

arrived from Spallumcheen, his present cure, *en route* for Victoria, where, on April 25th, he was married to Miss Innes, of Esquimalt. As Mr. Shildrich had had charge of Maple Ridge Parish he was pleased to accompany Mr. Crowther and the travellers to St. John's, Maple Ridge, where Evensong was said at 9 P.M. Mr. Crowther faithfully follows the Church's rule in saying Matins and Evensong daily in the churches of which he has the care, whenever he is staying in them.

The journey to Yale, whilst affording a very novel experience to visitors from the old country, with its snow-clad mountains, which had evidently just had a fresh covering of snow, is so well known to your readers that any description would be superfluous. At Yale the party separated, the Bishop and his wife being hospitably entertained by Mr. Harvey, Mrs. and Miss Pelly being welcomed by the All Hallow's Sisters at the Mission Home, and Mr. Pelly finding clean, comfortable quarters at the hostelry of Mr. and Mrs. Clare.

The following day (Sunday, April 19th) the Bishop had an early celebration at the nicely-kept church of St. John's, Yale, the number of communicants being fewer than might have been expected. The Bishop preached after Matins and Evensong, and also at 4 o'clock at the Indian church, the Missionary saying the prayers in Indian, the Indians responding loudly and devoutly. Both churches were tastefully decorated for Easter, the flowers having been renewed from time to time. The pure white flowers of the "dogwood," which grows freely hereabout, are very appropriate for Easter decoration, and mosses and lichens abound also. The three Sisters of the community of All Hallows, Ditchingham, are doing, in a quiet unobtrusive way, very excellent work amongst the Indian women and female children; their school for these continues to increase. They have a few pupils from the white population, and would have many more had they accommodation, though they require a moderate remuneration, whilst the State schools are quite free of expense. The garden of the Mission house was well kept and irrigated by the Sisters and their pupils, and is said to be very productive. The Missionary being only in Deacon's orders, is assisted by the Rev. R. Small, the



YALE, AT THE HEAD OF THE FRASER RIVER, BRITISH COLUMBIA.

Rev. A. Edwardes, and the Bishop, who come to Yale from time to time for celebrations of the Holy Communion.

Monday, the 20th, was occupied by the Bishop in work; and it was not till the following day, that, having ascertained that there would be no train on the track which runs parallel with and close to the waggon road crossing it very frequently on the level, he was able to start on his drive. Before leaving Yale allusion must be made to Chinese labour there, of a very interesting character. A small plot of ground—about half an acre—of a most unpromising appearance, was acquired by a Chinaman near Yale Creek, and water for irrigation being brought by means of a small flume, was cultivated as a market-garden, the boulders being piled into heaps, and these, with such stumps as were not removed, used as supports for peas and beans; every inch of the garden was cropped: there was still a good supply of celery, carefully stored in wooden trenches, protected through the winter from frost, which now sells at a high price. This man had cleared a profit of \$800 during last season for his labour. Another plot of ground in a different part of the town was as successfully cultivated. The outcry against Chinese labour in British Columbia is, to the writer, quite unaccountable. What this province would have done, and what it would now do, without Chinese labour, I cannot conceive. If not equal to good servants from the old country, yet they are the only ones from east to west to be had, and many of them are really excellent, honest servants, industrious and economical. All those connected with the railroad works say it would have been impossible to construct the railroad without Chinese labour. These men work continuously and efficiently; the white man too often when pay-day comes round absents himself for more or fewer days, according to the time required to waste all his earnings in drunken orgies and gambling. Gambling, however, is the curse also of the Chinese, and it often happens that their hard-won earnings are carried off by the keen Chinese swindler, who makes gambling a lucrative profession.

Travellers afflicted with nerves and unaccustomed to risks by land and flood, are recommended not to travel on the mainland



BRIDGE ON THE CANADIAN PACIFIC RAILWAY

of British Columbia, either by rail or waggon road. For the information of our readers in the "old country," we may explain that the railroad is carried on trestles over wide ravines and at an immense height, which makes the woodwork appear more slender than it really is; the bridge is no broader than absolutely necessary for the single line of rails; at other places the road is carried round perpendicular rocks on a narrow shelf quarried out of the rock, and a stone dropped from the carriage window would fall hundreds of feet into the rushing torrent of the Fraser river. On the waggon road there are the perils of slides and wash-outs, which are also not infrequent on the railroad. For our English readers we must also explain that a "slide" is a fall of stones or earth on to the track, and a "wash-out" is when heavy rains or freshets wash away the road partly or wholly. These occur mostly in winter or early spring. On the railroad, of course, immediate attention is given to the repair, but it may be some months before the "road-gang" reaches the part of the waggon road which has come to grief. Several places were traversed where there was only just sufficient space to carry the stage, and at one place the entire road was gone, but it was, fortunately, where a *détour* could be made through fields.

There are not often accidents of a serious nature; the Bishop is a careful driver, and his numerous journeys up country have given him experience. Boston Bar, which in gold-mining days, and subsequently during the construction of the railroad, has been a place of great stir, was the first day's halting-place. On this occasion there were no other guests than the Bishop and his party: a great contrast to a former occasion when he and Mrs. Sillitoe stayed there, when they were separated by a thin wooden partition from the bar-room, in which for three days and nights after receipt of their pay railroad navvies played poker and carried on their drunken orgies. The Bishop in the evening went to visit the Boston Bar Indians, and found them at work building the little rough church, and he was able to instruct them regarding the form of the altar, the top of which they supposed should slope like a desk. Hearing of a sick woman at the farthest extremity of the

settlement, he went to visit her, thus causing the evening meal to be somewhat late.

Very heavy rain throughout the night laid the dust and conduced to a pleasant drive, on Wednesday, 22nd, of seventeen miles to St. Paul's Mission Home, formerly known as the Forty-two mile House, a great resort of miners in early days on their way up to Cariboo. A large number of Indians having been apprised of the expected visit of the Bishop, had gathered from some distance, and were encamped round about, and their horses were scattered over the adjoining hills. There were several candidates for baptism and confirmation, and as the Bishop desired to examine these and to give them some teaching and counsel, it was arranged that the services should take place the following morning. The Bishop was occupied with his Indian flock all the afternoon and till late at night, interrupted by an alarm of fire. A coal oil-lamp in the kitchen adjoining burst, and the room was in a moment in a mass of flames, which caught the roof. A plentiful stream of water from a creek flowing close to the kitchen door, and many hands being available, the roof was deluged with water, and in a few minutes the danger had passed. For a few seconds it seemed inevitable that the whole building must have been burnt to the ground. The accommodation of the Mission House being insufficient for so large a party in addition to the pupils and other ordinary residents, the Bishop and Mrs. Sillitoe encamped under canvas in a meadow near at hand. A cold wind blew strongly all night, and their quarters were somewhat cold. St. Paul's Mission House has the merit of excellent ventilation, and windows are scarcely needed, as sufficient light enters between the boards—somewhat inconvenient when the thermometer is twenty to thirty degrees below zero.

There was the usual hand-shaking, the Indians, 154 in number, filing past the Bishop and the other members of his party. Evensong was said in the open air by Mr. Small, the Indians joining in at the Lord's Prayer, and responding heartily. After this it was a pretty sight to see them gathered round their camp-fires preparing their evening meal, finally to hear them chant their evening prayer before lying down to sleep. At

6.30 A.M. the following morning services commenced with the baptism of seven adults and three children. The usual questions were put to each candidate by the Bishop through the interpreter, Michele, the Bishop explaining plainly and clearly what was the nature of their undertaking. There was in all an appearance of great earnestness and appreciation of the solemnity of the vow. The confirmation of eight adults followed, and finally a celebration of the Holy Eucharist, at which the Indians were not invited to communicate, as it is found expedient that before communicating each Indian shall be examined carefully, and for this there had been no opportunity on the present occasion. Then came breakfast, and the Bishop and his party were again *en route* by 10 A.M. on Thursday, 23rd April, for Lytton, where, after many hours' delay in consequence of the lateness of the train, carriage and horses and the whole party were placed on the train for Van Horne, arriving there at 3 A.M. They were here met by Walter Holmes, who during the railway construction was the subject of a very perilous adventure in the Black Canyon of the Fraser, of which the Bishop and Mrs. Sillitoe were spectators; he now runs the ferry across Kamloops Lake to Savona. He rowed us across to the hotel, carriage and horses and luggage being left in charge of the very obliging agent of the C.P.R. at Van Horne. It deserves record that Walter Holmes, though still having his pile to make, firmly refused to take any remuneration for ferrying us across, though he had been awaiting the arrival of the train many hours, and in fact was engaged in our service the whole night. Friday was allowed by the Bishop for rest after the fatigues of the preceding day. Early on Saturday the Bishop and his attendants were early afloat in a small steamer for Kamloops, where, in consequence of a very long stoppage to take cargo, they did not arrive till after dark. Here the Bishop, having undertaken to provide the services for the Rev. D. Horlock, who was absent in Victoria, was to make some stay, and most hospitably was the whole party entertained in Mr. Horlock's house. The Bishop's plans were somewhat altered by finding that a much-desired visit to Farewell, a new town springing up at the second crossing by the railway of the Columbia river, was

practicable; and he and Mrs. Sillitoe, having exchanged the stage and horses for a lighter buckboard and horses, embarked on the steamer *Peerless* on May 1st for Eagle Pass, hoping to reach Farewell on Sunday, the 3rd, so as to hold a service for the people there, said to number 500, chiefly occupied on work of the Canadian Pacific Railroad.

Kamloops, despite the salubrity and pleasantness of its atmosphere, is not a place to be chosen as a residence, except by those who have definite duties calling them there. The cost of living is very great, most of the necessities of life being brought from Canada or the United States. A set of shoes for your horse costs \$6. A carpenter's wages is \$5 a day, and all else in proportion. It would seem as though the clergy on their small stipends must starve, but for the liberality shown towards them in making to them reduced charges. The river flowing clearly and peacefully in front of the town is full of beauty, and so would be the rolling hills extending for many miles at the back of the town, if only sufficient rain would fall to transform their colour from a dull brown to green. Irrigation does not seem impossible by making a solid embankment across the numerous creeks, now dry, but which carry down a large body of water to the river at times; if only the alkali with which the water is saturated be not injurious to vegetation. At least the water could be made use of for the protection of the town in case of fire. At present, though there is a hook and ladder company, there is no fire engine, and it would be very difficult to bring up from the river in buckets sufficient water to produce any effect on a burning house; and the probabilities are that the whole town would be destroyed. The services of the Church in Kamloops are conducted with every possible reverence in a building lent to the Church Committee, and fitted up with due regard to ecclesiastical order. There is a kindly feeling towards the rector, the Rev. D. Horlock, and his parishioners heartily co-operate with him in doing what is for the good of the Church.





CASSIAR, NEW CALEDONIA.

BY THE REV. A. H. SHELDON, THE SOCIETY'S MISSIONARY.

AS so much attention has lately been drawn, and so much said and written concerning this province, or at least that part of it which comprises Vancouver Island, and the valleys of the Thompson and Fraser Rivers in the southern part of the mainland of British Columbia as far north as Cariboo, perhaps it is not unlikely that some account of this less known, less fruitful, and extreme northern portion of the province may prove interesting to you.

Of course it must be understood that this is not intended to be an account of the resources of the country in general, for it merely contains such observations as I was enabled to make for myself, and such facts as came under my notice during the summer and winter of the year 1883, when I visited this extreme northern portion of Cassiar.

Cassiar, next to Cariboo, has been the best gold-field in the province, but so far as is at present known, it has long since passed the zenith of its prosperity, and as the mines were the only inducement to draw people into the Stakeen country, the white population is extremely meagre, and decreases every year. What few men remain are scattered over a large area of country. Some few years since there was a large amount of gold taken out of the streams (known in miners' language as creeks and gulches) of this district, when, of course, the place was lively enough, and professional gamblers and saloon-keepers reaped a golden harvest, but in 1883 the yield of gold was only from \$4 to \$5, or $\frac{1}{4}$ oz. per day, and this amount is steadily decreasing. Consequently the men who remain in the Stakeen

country are very poor, owing to consequences which will shortly become plain to you.

There are three different kinds of diggings carried on here, viz.—

1. Placer, or surface diggings, which vary in depth from a few inches to twenty feet, until the bedrock is reached.
2. Hydraulic diggings. These are worked by hydraulic power. The water is conveyed in canvas or india-rubber hose, the stream of which being forced through a small nozzle, is played upon the hill-side with such a force as quickly cuts away the bank of gravel so as to enable the miner to reach the bedrock.
3. Deep diggings. These are divided into two kinds, viz.—
 - (a) Drifting diggings, or a shaft sunk into the earth.
 - (b) Tunnelling, which, as its name implies, is a shaft run into the mountain side, frequently to a distance of five or six hundred yards.

The two kinds of diggings which I mentioned first, viz., placer and hydraulic, can only be carried on for, at the most, five months in the year, owing to the severity of the winter, which lasts seven months. Deep diggings, being underground, can be worked all the year through, the earth which is brought out of the tunnels during the winter months being kept until the summer, when it is all washed at once. The method of washing is as follows:—The earth, in which the gold is deposited, is put into a long wooden flume and a stream of water turned upon it. The flume has pieces of wood called “riffles” placed along the bottom, and the earth, which is lightest, is washed away, leaving the gold deposited in the crevices between the riffles.

There were, in 1883, 250 miners in this district, one half of whom were white men of all nationalities, and the remainder Chinese. But, as I remarked before, the white population has steadily decreased until now there are only between seventy and eighty scattered over an immense area of country. I was told by Mr. Grant, M.P.P. for Cassiar, that the total output of gold for that season was about \$115,000, thus giving an average

of \$460 per man. The Chinese generally take claims which have been abandoned by the white miners either as no good or worked out, and they invariably make them pay, but as they are very careful miners, and contented if they only make \$2 a day, and withal, live very frugally, it is scarcely any wonder they manage to do so.

The journey into these mines is, in fine weather, full of interest. I went from Metlakatla to Fort Wrangel, Alaska, in H.M.S. *Mutine*. Then came the journey up the Stakeen River. This part of the journey takes from eight to ten days, according as the wind blows. The Stakeen is a very rapid river, full of eddies and cross currents. In some places it is so very shallow that the canoe has to be propelled with poles in order to prevent it getting aground, while in others it is so deep, and the current so rapid, that the Indians are sometimes compelled to paddle for more than an hour to make twenty yards' progress. There is a fall of 950 feet in the 150 miles from Glenora Landing to the mouth of the river, and some idea of the swiftness of the current may be formed when I say that though the journey from Wrangel to Glenora takes, as I have before stated, from eight to ten days, the return journey may be accomplished in eighteen hours.

The scenery along the banks of the Stakeen is, in some places, unrivalled, and the tourist has not seen the most interesting part of British Columbia until he has made a trip up this river. About thirty-eight miles from the mouth is an immense glacier, eight miles long, and stretching back for, at least, sixty miles. During the Russian occupation of Alaska, before its purchase by the United States Government, two young Russian officers started upon an exploration tour, but they never returned to tell their tale. It is supposed they perished in some fissure, or were frozen to death. At its base, side by side, run two streams, one of boiling and the other of ice cold water. The Indians have a tradition that, at one time, the glacier extended across the river, but there is not the slightest trace of it on the opposite bank, and I suppose the tradition is unreliable. As it is, it travels nearer to the river every year, ploughing up the earth as it moves along. Eight

or ten miles further on is another immense mountain, the peak of which is covered with ice, but, grand as this is, it sinks into insignificance by the side of the great glacier. About thirty miles further is another glacier called the "mud glacier." This travels six inches every day. Ten miles further is a cañon about a mile long, through which the water passes in perfect silence. The high walls on either side and the swift current give one a creeping kind of feeling as one is going through in a canoe about half an inch thick, which, if it happened to touch the wall on either side would most certainly be dashed to pieces. At the upper end of the cañon the character of the country completely changes. About sixty-four miles further, and we arrive at Glenora Landing, which is a settlement of eight or ten white men. Glenora is a port of entry, with a custom-house officer stationed there. From Glenora the journey into the mines is made over a moderately good mountain trail. There is no waggon road, and all freight has to be packed upon mule back as far as the head of Dease Lake, when water travelling is resumed once more. Twelve miles from Glenora is another small settlement called Telegraph Creek. The reason of its being named thus is as follows: When the first Atlantic cable became useless, and it was thought impossible to carry out the idea of a submarine cable, it was decided to carry a line over land as much as possible. At the beginning of the winter of 1865—6 the exploration party had reached this point and gone into camp for the winter, when they received the news that the second cable had been successfully laid, and consequently, the overland line would not be required.

From Telegraph Creek we travel along the trail for the distance of fourteen miles, when the way leads us over an immense lava bed, but from whence it was deposited there I have been unable to find out, as the accounts are various. There are traces of it as far north as Mount St. Elias, and the Bishop tells me that the Nass River also flows over a bed of lava, which I take to be a portion of the same bed. Forty-nine miles further, and we arrive at the head of Dease Lake. It is a beautiful sheet of water twenty-four miles long by about three-quarters of a mile broad. Its altitude is 2,750 feet above the level of the sea,

and it is in the 59° north latitude, and situated on the Arctic watershed. The winter is intensely cold, the thermometer, as a rule, falling down to 47° below zero (Fahr.). The winter I was there, on Christmas Day, the thermometer registered 56° below zero, and in 1880 it fell down as low as 76° below zero, and men fired quicksilver from their rifles. Laketon, or, as it is sometimes called, Deasetown, is situated about sixteen miles down the lake on the north bank. A few years since the place was full of life, but it has shared the fate of other mining camps which have been worked out, and this year I am told there are only fifteen men there. Eight miles further down, at the foot of the lake, is Thibert's Creek. About five miles up the creek is another mining camp where there are about thirty men located. Thibert's Creek takes its name from Mr. Henry Thibert, a French Canadian, who was the first to discover gold in this district. This creek is now a most desolate-looking spot. Seventy-five miles further, down the Dease River, which is a chain of small lakes joined together, and running through most exquisite mountain scenery, we come to McDame's Creek. This is, at present, the largest camp, there being seventy-five men there. Gold is found along the banks of all the streams and the Deloore and Ukon Rivers, but not in paying quantities, not at least in British territory. Prospecting parties go out from time to time, but owing to their poverty they are not able to remain out long enough to make a thorough prospect. Auriferous deposits are found extending north from Glenora for a distance of 300 miles, and from east to west for about 100 miles.

By the middle of December all the lakes, rivers, and creeks are frozen over, and the travelling is all done either upon snowshoes or dog sleighs. Some of the dogs are splendid animals, and can draw as much as 400 lbs. over a hardly-frozen trail. Though the winters are so very cold yet they are most pleasant, as the atmosphere is so very dry.

The rivers and lakes abound with fish, and the mountains with caribow, moose, mountain sheep, rabbits, grouse, and ptarmigan. There are also wild ducks and geese in the spring and autumn. The fur-bearing animals in this district are the

bear, beaver, marten, mink, fox—silver grey and red and cross—wolf, lynx, and ermine.

There is no land fit for agricultural purposes, but various kinds of vegetables are cultivated with moderate success; but the season being so short, and, owing to severe night frosts, the chance of bringing vegetables to perfection is very uncertain.

On December 31st I left Laketon and walked the whole distance to the mouth of the Stakeen River. The journey was not an unpleasant one on the whole, though some days it was so cold that we were unable to wash ourselves. We could only travel six hours a day, as darkness came on between three and four o'clock, when we had to have our camp made and fire lit. I arrived at Wrangel on January 26th, and on the 28th set off to Metlakatla in a canoe. I arrived there on February 6th, and was very glad of a rest. Since February 16th, 1884, I have been working at the mouth of the Skeena River, and at this place (Port Essington) we have succeeded in building a Church and a Parsonage house. The Church is well filled with both white men and Indians.

The following is an account of the work from Easter Day, 1884, to the second Sunday after Trinity, 1885. I may remark that I only received my Priest's orders on St. Bartholomew's Day, 1884, and it was the Sunday after that day upon which we had our first celebration of holy communion. Marriages 2; baptisms, adults 3, infants 6—total, 9; confirmation of five persons; communions made, 241; number of celebrations, 44. There has been one death.





MADRAS.

CONVERSION OF A PREACHER OF THE VEDAS.—HIS BAPTISM.



HINDU preacher's recent conversion and baptism at S. Thome, Madras, furnishes many points of more than ordinary interest.

The following is the narrative of the Rev. S. Theophilus, native clergyman at the Society's Mission at S. Thome :—

"A preacher of the Hindu Vedas embraced Christianity on Trinity Sunday. He was a student in the Hindu Theological School at Srirungam, near Trichinopoly, for eight years, after which he received ordination according to the Vaishnavite rite, from the high priest of Srirungam. He then, having received a call from the Vaishnavite Hindus of Mylapore, came down to Madras, and for three years was engaged in giving them weekly lectures on Hindu Philosophy and Religion at Mylapore, and in other parts of Madras.

"Among the Hindus there are two kinds of priests. One class are the preaching priests, and the other the officiating priests. The relation of the former to the latter is very much similar to that of the prophets of old to the Jewish priests. The Hindu preaching priests are called Geers, which word means the same as sires, elderly men, or the great. The preaching priests, or Geers, as they are called, are considered as the mouth-piece of the Deity. They are the teachers and expounders of the Vedas. They could do the functions of the officiating priests, but the latter could not do the office of the former. Every temple has its own officiating priests, but I am told that there are not more than about thirty of the preaching order in Southern India. These have the power of ordaining others, and are held in high estimation. The man who received baptism on Trinity Sunday is one of this order. I believe he is very clever in Sanskrit ; he knows Tamil and Telugu.

"He came to me last year in the month of May, and desired me to let him know the principles of the Christian religion ; he wished to get some accurate knowledge of its doctrines. Having been pleased with the discussion on the first interview, he expressed a wish to see me often. He moreover said that during his careful study of the Vedas he found many fallacies in them, and that he had no confidence in them. I told

him that he could come to me daily, except on Sundays, between 12 noon and 3 P.M. He regularly came to me for a little more than four months, and I am thankful to say that through the aid of the Holy Spirit, I was enabled to convince him of the truth and sublimity of the Christian religion.

"About the middle of September last he told me that he was determined to become a Christian; upon which I gave him some further instruction according to the order of the Church Catechism. He then consulted me what he might do for his livelihood after becoming a Christian; for he became a devotee when he was seventeen years of age, and learnt no other profession, and wished he could be engaged in preaching work, which work, he said, would be a pleasure to him, after studying the Scripture for some time; and asked me if I could take such measures to make him fit for such a work. I told him that I would do what I could for him, and that it was the Holy Spirit who makes us fit to do His work, and that his wish would be realised if he had a sincere and ardent desire. I took him to the late Rev. Dr. Kennet, who had a long conversation with him; I took him also to the Rev. Mr. Elwes. Dr. Kennet and Mr. Elwes, upon consulting together, thought that he would be a useful instrument to preach the Gospel to the heathen, especially to the educated classes, after studying some Christian Theology for about six months. Dr. Kennet advised me to teach him General Scripture History, Dr. Bower's "Pearson on the Creed," and Butler's "Analogy" in Tamil, during the six months; and that he himself would try to improve afterwards.

"Arrangements for baptism were made on the first Sunday in October last; but just four days before that time a certain influential Hindu at Mylapore, coming to hear that he 'was seen to visit the house of a Christian clergyman' (meaning me), conveyed the news to some others of the community, who managed to have his library removed into the Temple at Mylapore (up to that time he had his lodging outside the temple, but only his food he had in the temple). He himself was asked to live in the temple. As his movements were then carefully watched, he could not come to me as before, but held communication with me by local post. He was reluctant to leave his books behind. They were valuable books—Treatises on Hindu Philosophy and Religion, chiefly in Sanskrit. Some of the religious books are sold only to non-secular orthodox Hindus. Several books were in Tamil and Telugu also. I also wished very much to have those books, as he, or I through his help, could edit a work pointing out clearly the defects of the Hindu faith, and contrasting them with the teachings of the Bible. He tried several plans to bring them out, but could not. They were his own books. He held communication with me from Mylapore through letters by post for about six weeks, after which, fearing to come to me, he desired me to meet him at the beach near the icehouse at dusk, on a fixed day. He was not afraid of becoming a Christian, or of making known his intention boldly; but all his anxiety was for the books. He wished he could bring them away,

if possible. For the last six or seven months we met at the beach near the icehouse regularly once a week. Finding his efforts to bring the books out vain, he came away to me on the Saturday before Trinity Sunday with only about twenty books.

"As he was fully prepared for baptism, I baptised him on Trinity Sunday. The Rev. D. S. Bakianadan, of Sullivan's Gardens, the S. Thome Hospital Assistant, Mr. Abraham and his wife, were his godparents. His old name was Parakala Ramanuja Yakanji. His present name is Paul Ignatius Devadasen. The Hindus are not aware of his conversion as yet, because a few days ago he received a call from the Hindu community at Vellore, inviting him to give them a course of lectures on a certain subject. Just about the time he was to have started he came away to me. The Hindus here probably are under the impression that he has gone to Vellore; but he is now preparing a letter, mentioning to them that he is now a Christian, and his arguments for leaving Hinduism and embracing Christianity. He is a man well known to the Hindus. The knowledge of his conversion will cause a sensation.

"As was originally arranged by Dr. Kennet and the Rev. Mr. Elwes, I have asked the M.D.C. to allow him a scholarship for six months, asking them at the same time to appoint some clergymen to examine him after six months, and report; after which, that the Committee may do what seems good to them."



Notes of the Month.

HARVEST thankofferings are each year asked for by the Society. Never is the request a mere matter of routine. Certainly this year the necessity for such an appeal is unusually strong. With its ever-increasing claims, and with its grants practically at a *minimum*, the Society has to face the fluctuations of national prosperity, which affect all charitable funds.

IT will be remembered that last spring, in making the grants for 1886, reductions to the extent of £3,676 were made, involving in many cases great hardship. The seven dioceses of South Africa call urgently for increased grants. The needs of North-West Canada are ever growing. Fiji, Singapore, Japan, and the Indian dioceses, want more Missionaries for existing opportunities, and the lack of spiritual pro-

vision for many English settlements on the Continent of Europe has been exposed by the Bishop of Gibraltar and Bishop Titcomb; while in various parts of the world new fields are showing white, and would make the eye lighten and the heart beat high at the prospect of approaching harvest, but for the recollection that no means are ready for gathering it in.

DEATH has taken to his rest one whose work in the Missionary field has been crowned with perhaps as complete success as any labourer is permitted to see with his own eyes—the Rev. Andrew Jamieson, who went to Walpole Island in 1845, and has remained there ever since, until his death on June the 24th last.

Walpole Island is on the Lake St. Clair, which links Lake Huron to Lake Erie, and though close to many large and prosperous places in the flourishing province of Ontario, and but twenty miles from Detroit, in the United States, it is wholly inhabited by native Indians. None were Christians when Mr. Jamieson went there, and the result of his work perhaps can scarcely be better described than it is in a letter addressed by his Bishop to the Society in 1881 :—

“It was in 1845 that the late Bishop Strachan, first Bishop of Toronto, sent the Rev. Mr. Jamieson to take charge of the Walpole Island Mission. At that period the Mission was looked upon as full of trials and difficulties, with very little hope of succeeding, as other denominations were on the point of entering the field and taking possession of it. Your Missionary, however, full of faith and zeal, commenced his labours in the island on the 17th of June, 1845, relying upon the gracious promise of the Master, ‘Lo, I am with you alway.’ The Indians at that period in the island were all *pagans*, and wedded to their old superstitions; they lived in bark-wigwams, and with the exception of small patches of Indian corn, very rudely cultivated, paid no attention to the tilling of the soil. They lived chiefly by fishing and hunting. They were poor and indolent, and like other savages, exerted themselves only when impelled by hunger. All this has been happily changed; the bark-wigwam has disappeared, and they live in substantially-built log-houses; they have given up their wandering habits, and remain in the island, cultivating their small farms, and that with the modern implements of husbandry. The intemperance and indolence of the olden time have disappeared, and the Indians are for the most part quiet, orderly, and industrious in their habits. The

great majority of them have been converted to Christianity, and many of them, I am thankful to say, from what I can learn, are not only regular in their attendance upon the ordinances of the Church, but consistent followers of the Lord Jesus Christ.

“Your Missionary had much to contend against in the early days of his labours among these Indians, but now, what has God wrought? He is universally beloved and esteemed for his faithful and uncompromising perseverance ‘to do good’ to all those to whom he is commissioned to preach the glad tidings of salvation. The flower of his days and strength he has cheerfully spent among these Indians, who look up to him with reverence and affection; and he is determined, as long as God shall supply him with strength and grace, to spend and be spent among his people.”

WE would venture to call our readers’ special attention to the Bishop of Gibraltar’s memorandum in our last issue, as well as that by Bishop Titcomb, which we printed some months ago, and which appeared in the Society’s Annual Report. The needs of the Society’s Continental Chaplaincies’ Fund are most urgent. It is inadequate for even the existing work, and is at the present moment absolutely exhausted. As the Bishops’ letters show, it is most necessary that the Society’s work on the Continent should be extended, so as to meet the pressing spiritual needs of the large numbers of English people abroad who are unable to provide for the ministrations of the Church without assistance.

BISHOP KELLY, late of Newfoundland, has, we are glad to hear, been elected Bishop-coadjutor, *cum jure successionis*, to the Bishop of Moray, Ross, and Caithness.

THE Rev. Reginald Henry Dyke Acland-Troyte, M.A., Trinity College, Oxford, and lately Vicar of Winterbourn Down, near Bristol, has been appointed to the Society’s Chaplaincy of St. Andrew’s, Pau.

MR. HERBERT ADDAMS WILLIAMS, M.A., Magdalen College, Cambridge, has been appointed Vice-Principal of the Society’s College at Trichinopoly, which is

affiliated to the University of Madras. Mr. Williams took a Wrangler's degree, and other honours in the University. He is to leave England in October.

MR. A. C. LAUGHLIN, of St. Augustine's College, Canterbury, is to leave in October for the diocese of Bombay. Mr. Laughlin has studied Medicine at King's College, London, and will be able to use his knowledge in a field where medical work has already proved a valuable auxiliary to the Missions.

THE Rev. J. Taylor, who has been for a short time in England on sick leave, sails on October the 3rd for his work in the Ahmednagar Missions in the same diocese.



Society's Income for 1885.

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

January—July, 1885.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND	18,203	12,491	1,951	32,645	49,527
SPECIAL FUNDS	4,596	19	2,657	7,272	11,088
TOTALS	22,799	12,510	4,608	39,917	60,565

B.—Comparative Amount of Receipts for the General Fund at the end of July in five consecutive years.

	1881.	1882.	1883.	1884.	1885.
Subscriptions, Donations, and Collec- tions	£19,398	£21,372	£18,770	£19,281	£18,203
Legacies	3,634	4,085	3,803	6,057	12,491
Dividends, Rents, &c.	2,756	2,819	2,524	2,486	1,951
TOTALS	25,788	28,276	25,097	27,774	32,645



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

OCTOBER 1, 1885.

THE MISSION TO THE NICOBARS.

A PAPER BY THE BISHOP OF RANGOON: FROM THE "RANGOON CHURCH NEWS."



SHOULD like to follow up the deeply interesting paper of Mr. Chard's, which appeared in the last issue of the *Rangoon Church News*, by giving some account of the religious views, such as they are, and superstitions of the poor and lowly races amongst whom the Missionary will have to labour.

The Nicobarese have some dim, ill-defined notion of a superior Being, though they have no word in their language to represent God. The word they use signifies—"up there"—"above," and conveys no idea of life or personality. In their island homes nature lavishes upon them abundance of food, requiring but little labour, and this they regard as the gift of some beneficent being. They notice the effect of the moon upon the tides and the weather, and they think that the "*De'w she ol kahæ*"—the good Spirit—dwells in the moon, and fancy they can even trace his lineaments as he gazes upon the earth. In their votive plates they sometimes represent the "giver of all" in human form, dressed in a skirt made of grasses. They consider this

being is kind and good, and has no wish to hurt them. They offer no worship to him, nor have they any idols to remind them of him.

But though they are thus indifferent to the service of the one who they believe to befriend them, a large portion of the time and thoughts of man, woman, and child, are devoted to conciliating the evil one and disembodied spirits. I know of no race whose lives are rendered so continuously and utterly miserable by their beliefs as those of the Nicobarese. They live in constant dread and abject terror of the unseen world. They spend their little fortune and are kept in poverty by the lavish bribes they offer to the spirits which they suppose to be ready to pounce down and "eat the life out of them." These are the cause of pain and sickness, of death, and misfortune of every kind. Strange to say, these vindictive and destructive spirits are the souls of father, mother, and other near relatives who, during life, loved them with a passionate love. The idea seems to be that the soul in its disembodied state is utterly miserable, and that it is for ever trying to become again incarnate, and enjoy once more its canoes, and cocoa-nuts, and pigs.

As the Hindus impoverish themselves for years by the extravagant expenses at their marriage feasts, the Nicobarese do the same by the cost of their repeated death-feasts. These are three in number—first, on the death of an individual; second, three months after the death; third, three years after the death. As may be imagined, before the mourning for the death of one is completed, oftentimes the mourning for the death of another has to be commenced, so that in large families the mourning festivals are almost continuous through life.

As soon as a person dies, the friends are informed, and invitations are sent out by strips of rattan knotted, each knot representing one day. The name of the deceased is never again mentioned; he is called son, or elder brother, or some other appropriate periphrastic term. This curious custom has a serious effect upon the stability of the language; for if the dead man's name is "Fowl," that word cannot again be mentioned, and another word must be invented for the bird known

by that name. The friends, in answer to the summons, flock in with presents of betel, spears, cloth, &c. The body is washed five times, and then wrapped in the new cloth thus collected. It is placed on the death-plank, over which there is a sheet of wild betel bark. On the bark are several layers of cloth, the more the better, for it is hoped in amongst these the spirit will hide, and so be removed with the body from the house. Some of the women sitting around, and placing their elbows on the body, cry aloud, whilst others are busy making a feast, consisting of pandanus paste, rice, cocoa-nuts, plantains, pine-apples, &c., which, with rum and toddy, are placed near the head, and remain there until the body is removed, when the viands are thrown out for the dogs and pigs. All being ready, the body is removed to the grave, which is invariably behind and very near to the houses. In and upon the grave are placed all the moveable property of the deceased—his paddles, spears, cloth, boxes, &c. The mourners return to the house, and preserve silence for some time. There are, as in polite society, stages of mourning, a “deep” form, in which the mourners abstain from feasts, drinking, dancing, &c., for a given time, and a “mild” form, in which there is abstinence from these on visiting the house of the deceased.

Three days after burial, a cooked fowl, pork, rice, and pandanus paste are placed on the grave.

The second death-feast takes place three months after. Cages are made, in each of which is a pig; friends meet and mourn, toddy and rum are drunk. On the following day the pigs are killed, and new calico is torn up into strips. The branches of a certain tree, to them a magic tree, are hung up in the house. The spirits of the departed delight to linger in this tree, and it is hoped that any stray spirit may be coaxed into the suspended branches, rather than lurk about the house. At all the feasts the manloene—the witch doctor and priest—is very busy. He has one fee—intoxicating drink; and as long as the fee holds out, he is very clever in discovering spirits. No one else sees them, feels them, hears them; but it is a great satisfaction to them to know that the manloene can discover and master them. At sunset the women visit the grave, and

decorate it with wreaths made from the tender leaves of the sago and cocoa palm, and with the torn strips of calico; after which they return to the house and partake of the feast. During the night the priests sing and the women cry; and the singing, crying, and feasting go on for days, according to the means of the householder.

But the chief and most costly is the third and last death-feast, which takes place three years after burial. This is called the feast of Koroak, that is, the Feast of Gongs. For months before the women are busy in sewing the narrow strips of Turkey red cloth worn by men, and the short blue skirts worn by women. These are hung up in the house, until the whole room, sides, and roof are covered. As the day approaches, the knotted rattan invitations are sent out; a portico made of young cocoa-nuts is at the entrance, and on ascending the ladder and entering the room you see hundreds and hundreds of yards of calico, as well as handkerchiefs torn in strips. In front of the door two rudely-carved human figures; between these a triangle of wood, about four feet from the apex to the base, with horizontal lathes of wood, upon which are suspended a large number of silver and electroplated spoons. The two luxuries which the opulent Nicobarese indulge in are tall hats and spoons. In our head man's house, he showed me ten or twelve tall hats, some of them so antique in shape, that it must be nearly time for them to come into fashion again. As for the spoons, they were of all sizes—teaspoons, dessert-spoons, table-spoons—they were of great variety as to shape; some had crests on them, and I doubt not many of them had been obtained in the savage attacks which used to be made on vessels wrecked on these islands. The spoons answer a twofold purpose: first, they are used for personal adornment. I saw a young woman naked to the waist, with a necklet made of cane, about half a yard in diameter, on which there were a large number of spoons tied, and having as the centre pendant an electroplated soup-ladle. Spoons are also used to frighten away evil spirits, as suspended on the triangle they knocked against each other when moved by the hand or wind.

As the feast begins, the spoons are rattled, the gongs struck,

the cocoa-nuts used for holding water are smashed, glass and earthenware are dashed to the ground, the people cry aloud, and the spirits become alarmed and slink away. The pigs are killed, there is a feast in the morning, all sleep during the day, and at night more feasting, with dancing. The host distributes the skirts and strips; all smear themselves with red ochre and lard, and they drink freely of rum or toddy. On the following day there is canoe racing, and in the evening the chief ceremony, the exhuming of the skull, is performed. I was present on one occasion both on the day of preparation and on the following day. All the household property of the deceased was still rotting on the grave—boxes, cooking utensils, clothes, spears, oars, &c. They caught a little pig, and, feeling for the heart, ran a sharp pointed stick into it. Within one minute it was being roasted. This was intended for the spirit. Mr. de Roepstorff told me they always give the poorest and skinniest of pigs to the spirit. I thought of the threepenny pieces in the offertory bags at home. The men were smeared with red ochre, and the women with saffron. The latter were engaged in cooking pork in large chatties over blazing flames, which lighted up the scene and made all weird-like. Our hearts yearned for the poor ignorant savages, so earnest in their desire to appease the spirits. Our little party sang, "Sun of my Soul," and "Abide with Me"; the women left their cooking and the men ceased their howling, and gathered around us in silent wonder. In their sad hour of mourning, hopeless desolation only was in their souls. They knew nought of the "sure and certain hope" which animates the Christian when looking into the tomb.

On the following day we returned, and I witnessed one of the saddest scenes I ever saw. There were about eighty present. The men and women were smeared as before; some of the latter had cane collars, to which spoons were attached. The noise was almost diabolical; all were much excited. I saw seven skulls exhumed. On being dug up, the nearest female relative receives the skull, washes it in cocoa-nut milk until it is quite clean, then rubs saffron on it. The lower jaw is kept in its place by strips of new cloth wound round the head; and

then, in a slow and solemn procession, it is carried into the house. I saw many marks of affection, tears falling silently upon the skull, arms pressing it closely to the bosom. One young woman took the lighted cigarette from her lips, and placed it in the jaws. Poor thing! she wanted to give pleasure to the dead. During the process of disinterment it threatened to rain; the manloene was called, and being duly primed with rum, he ordered it not to rain. The clouds passed away. Under the house were fourteen pigs decorated with silver and other ornaments, which were to be slaughtered the following morning, when the skulls would be again buried, and a large quantity of torn calico placed on the head-stick at the top of the grave.

Much of the information given above I got from notes furnished to me by the late Mr. de Roepstorff, who loved these people so well.

NOTE.—Our readers will remember that the Nicobar and Andaman Islands form one Mission, to which Mr. J. H. Nodder has gone as the Society's Missionary. Mr. Chard's paper, to which the Bishop refers, was printed in the *Mission Field* for August.





HAPPY BEGINNING OF A NEW MISSION IN MADAGASCAR.



MAHANORO, the scene of a memorable French bombardment last year, is the seaport town in Madagascar to which the Society had determined, just before the outbreak of hostilities, to send a Mission. This ground had previously been quite unoccupied by any Missionary operations, and the remarkable success which has so far attended but a few months' work is at least an evidence of the wisdom with which the workers in Madagascar recognised this as a place to be occupied without delay, and we may hope an earnest of still larger growth ere long.

Writing at Midsummer, scarcely a year after the first beginnings at Mahanoro, the Rev. G. H. Smith refers to a letter which he had addressed to the Society three months before, in which he had spoken of the astonishing success of the Mission at first. He says that continued and steady progress shows that that success was not due to the attraction of novelty :—

“The numbers in the schools have kept steadily increasing and the progress of the children is very satisfactory on the whole. On Sunday afternoons a special class is held for adults who are preparing for holy baptism and confirmation, and the numbers average seven at present; I hope soon to have additional candidates, for the adults are beginning to attend the Church services in greater numbers, in spite of the insufficient accommodation. Besides these, I hold special classes for the school-children on weekdays, at which there are twenty-four girls and eleven boys preparing for baptism; the earnestness and steadiness of many of these is most encouraging.

“We greatly want a good large church to enable us to make the Church services not only decent and in order (a difficult matter at present), but more attractive; a new assistant teacher, who is a fair musician, has lately come down from the capital, and with a suitable building we might hope to give the Betsimisaraka in and round Mahanoro a better idea of what is meant by Christian worship.

“We must look to the schools for our foundation and hope for our work in the future. Miss Lawrence has now nearly 100 girls in regular attendance, and the boys average between fifty and sixty; of the latter we have over ninety names on the books, but it is a difficult matter to get them to school, the parents in most cases being to blame. We owe much to the Governor for his energy in having the children brought up to school, and defaulters found and restored. It must always be remembered that by far the larger number of the children live at a distance, some as much as a day’s journey off, and come up from Sunday till Friday.

“I lately held a short examination of both schools throughout, and found many instances of children being able to read fairly—in some cases well—who had no idea of a letter of the alphabet when our schools were first opened. At the catechising, which is given regularly at Evensong on Sundays, the children answer intelligently and with evident interest.

“It has so far been impossible, from want both of time and funds, to do much towards taking up the work in the country round, but the work waiting for us is overwhelming. Ambodiharina, about three hours south of this place, goes on well under John Shirley. I spent last Sunday there, and was much pleased with the heartiness of the services and the good order. The school now numbers over 100, and we have been obliged to appoint an assistant-teacher. Nearly twenty grown-up people, exclusive of the school, attended the services, which is a great increase. I baptised five of the school (one cannot say children, for two of the five were man and wife), one woman, wife of the assistant teacher, and admitted four into the Church. It was, I believe, the first time (within the memory of the present generation, at any rate), that the holy sacrament of baptism

had been administered there, and the service was watched with genuine interest, and seemed to impress deeply some of those present.

"The following day we visited another large village on the coast, about three hours south again, called Andranotoara, from which we had had several requests for a teacher. We wrote down on the spot the names of twenty children, and were assured that when the teacher came there would be nearly 150. I hope very soon to place there Abel, the young Betsimisarakaka who accompanied the Bishop in his tour round the north of the island, and had been educated at the High School until he followed me down here ; we hope he may do much among his own people.

"It is now scarcely a year since the first beginnings were made in Mahanoro, and the progress is wonderful when we consider that by the time the year is completed we shall have nearly 400 children under instruction, congregations of rather over that number, some eighty or ninety preparing for baptism or confirmation, and that all this has been brought about in a country distracted by war, with the majority of the inhabitants of the coast villages taking refuge in the forests to the west, while for nearly six months the work was carried on, one may say, under the guns of a French man-of-war. Surely we may say, 'This is the Lord's doing, and it is marvellous in our eyes.' Yet what has been done is a mere drop in the ocean to what remains ready to our hands. North, south, and west, there is an enormous and populous district *utterly unprovided for*, and many villages already earnestly looking for us, but we cannot help them without more men, more money, more everything."





THE BISHOP OF ZULULAND'S CHARGE.

WE have received a copy of the important Charge which the Bishop of Zululand delivered to his synod in the Memorial Church of St. Vincent, Isandhlwana, in April last. The Bishop refers to recent changes in the staff of the Mission, and the insufficient means at its disposal, and devotes the greater part of his remarks to two practical points—the principles to be observed in translation work, and the relative merits of the station system, or of more diffusive evangelisation.

We append a few extracts from the Charge, or rather the opening and the concluding portions of it, for justice would not be done to the Bishop's arguments by making extracts from them. The first passage gives a general view of the state of the diocese, whilst the second gives the Bishop's summing-up of the question he has propounded as to the best method of Missionary work:—

"Once more I am thankful to be able to bid you welcome in the name of the Lord. In 1883 I was doubtful up to the moment of your arrival whether the state of the country would allow of your coming. I have been in fear and doubt again. Two troublous years have passed since we last met in synod, and we can but hope that we are near the crisis now. All seem convinced that some further changes must take place, and some better settlement must be made. God grant it; for any government is better than none; and though we may well wish for one government rather than another, yet the Church of Christ is in the world, yet not of the world. Its sphere of work is different for the most part from that of the secular power. Happy indeed both for State and Church when Church and State work hand in hand for objects common to both, such as the education of children, and the care of the sick; but whether or not 'kings will be nursing fathers to the Church, and queens her nursing mothers,' the Church can exist and extend itself under any form of government which can ensure peace and protection. Its members can be loyal subjects of any power which does not command that which is un-Christian; and, even at the worst, they can suffer and die, or else (as our Lord said) when 'persecuted in one city they can flee into another.' We have not been called 'to resist unto blood, striving against sin,' suffering for righteousness' sake, bearing witness to the truth. The most we can say is that some of us have been forced to flee for fear of attack from those who coveted our possessions, and who found themselves in a position to take revenge for supposed injuries in the past. Loss and hardship have

resulted, of course. I am sure we have all grieved for the homeless, and have felt the more sad because the extent of the necessity rendered vain any hope of giving effectual relief. And yet there has been cause for much thankfulness; for when no life is lost, when cattle are saved, and the first crisis of starvation is past, we may well thank God for past mercies. Our sympathies and prayers are, however, still needed for those who have lost relatives and friends, and cattle too, by sickness, in consequence, probably, of the less healthy climate of the place of their temporary sojourn, and who have now to begin again and make a new home.

"The state of exile of so many of our people, and the general sense of uncertainty and insecurity, has seriously interfered with the progress of our work; yet in the past year seventy have been baptised as adults, and ninety-seven as infants; 119 have been confirmed; and at the end of the year we had upon the roll 770 baptised, of which 173 are communicants. Fifty-seven were admitted as catechumens; and this includes none from Kwamagwaza, where a large number were baptised in March, not two months before all ordinary work was brought to a standstill by the enforced flight into the Reserve. Only thirty-one have died.

* * * * *

"Wherever there can be but one Missionary at a station, it seems to me probable that he ought to keep his household as small as he can, cultivating only so much land as will supply what a European needs and cannot buy, as fresh vegetables and fruit, and keeping only so many cattle as he must have for his waggon, for milk and butter, and for occasional slaughter. He might even perhaps for a small payment make over the care of these to one of his nearer neighbours, whose own cattle are pretty sure to be herded carefully. The Missionary cannot of course hold school on the place every day in the week. He would be too closely tied to home. Three days in the week, with evening school, would be quite sufficient. On two days he might ride out in the morning some ten or twelve miles to some kraal where the headman is well disposed. He would teach children, speak to inquirers, and, if possible, pray with a few; and then spend the afternoon in like manner at another kraal at some little distance to the right or left, and ride home in the evening thankful that he has been able to sow a little seed over so wide a tract of country, making himself and his message known to many who would never have come to his school at home. On another day in the week two more centres might be taken up. On Sunday, if he have no native able to act as reader or catechist at home, and none fit to go forth for an evangelistic service at the kraals, I believe he had better drop one of the services on the station and go forth himself to some kraal, where he is expected, and a congregation can be gathered, and deliver the Lord's message on the Lord's Day, now so generally known, and in many districts kept already by abstaining from labour in the gardens. He must give up any thought of holding Sunday school on the station; but he will be the more careful to give sound religious instruction during the week, in which he is hindered by no codes or regulations. It will be said that such a life involves much bodily exertion, and that it involves also the possession of a good horse. How far would

not the change of scene and air be beneficial to health? Most of us have horses of some kind; and, after all, the distances to be covered must depend upon circumstances. The principle I wish to plead for is that each Missionary shall have some outlying places at which he attends regularly each week, or fortnight, or month, for the acknowledged purpose of exercising his office. Until this is more generally done, I do not think we can expect our leaven to leaven the whole lump. And I know it may be said that such teaching will be very slight—not enough to do any good. Not enough, I agree, to do so much good as we might hope to do those whom we teach daily and watch over hourly, whom we are able to pray with and preach to frequently. But to say no good would result would be to lose sight of the promise, ‘Cast thy bread upon the waters, and thou shalt find it after many days.’ It may not be till we ‘stand in our lot’ that we shall be astonished and gladdened by the brightness of the crown appointed for such as ‘turn many to righteousness.’ Remember that St. John the Baptist was already dead when the Lord Jesus visited the place where he had preached, and the people said, ‘John did no miracle, but all things that John spake of this Man were true.’ ‘And many believed on Him there.’

“Finally, brethren, I would say one thing more, needful at all times and in all places, but I think peculiarly so now in our perplexity and weakness. Let us see to it that we do not lose our faith in the power of the Word. Great and powerful is the preaching of the Christian life, and nowhere, I am sure, is that preaching more needed, or proportionately more effectual, than in Zululand and Swaziland. But we may not trust to this. Now as ever, here as elsewhere, it pleases God ‘by the foolishness of *preaching* to save them that believe.’ And here is the encouragement. ‘Not by might nor by power, but by my spirit, saith the Lord of Hosts’—or as St. Paul says, ‘not with enticing words of man’s wisdom, but as the Holy Ghost teacheth.’ Not always, or ever, in the best of Zulu—Demosthenes the orator would have called the Greek of St. Peter and St. Paul, and of the Lord himself, simply barbarous; not with the learning of accomplished scholars—we have not all sat at the feet of Gamaliel; not with natural eloquence like Apollo’s; not to crowded congregations like some of our brethren at home; not to eager listeners and anxious inquirers, as in some other parts of the Mission field, but to the twenty or the thirty, perhaps only the two or the three, and those sensual, idle, careless, of the earth earthy—still let us try to unfold the blessings of Christ’s Gospel; still tell of the need of man, and try to make men feel it; still make known the name of Jesus the Saviour; still tell, call, invite, urge, warn, ‘whether men will hear or whether they will forbear.’ It cannot be that alone of all the earth the Zulu heart is impervious to the truth and love of God. It shall not be labour lost. For, first of all, if we have done our part faithfully, we may take to ourselves the word spoken to the prophet: ‘But thou hast delivered thy soul.’ And it may be that greater joy will be given to us; not merely the answer of a good conscience, when duty has been done, though with no evident result, but we may be sharers in the promise made to Timothy: ‘In so doing thou shalt both save thyself and *them that hear thee.*’ Amen.”



WORK AT TOKIO.

THE REV. A. LLOYD'S NOTES OF WORK FOR THE QUARTER
ENDING IN JUNE.—OUT-STATIONS.—A CHRISTIAN PEDANT.
—TEACHING WORK IN TOKIO.—ADVICE OF AN EDUCATED
JAPANESE WITH REGARD TO CHRISTIANITY.



HAVE much pleasure in writing you an account of work and progress during the current quarter.

I will begin with what is furthest off, and gradually come nearer home.

Three visits have been paid to Nakatsu during the current quarter. Yamagata and I went first, and spent Palm Sunday there. We spent three or four days there, and had more opportunities for preaching than we could find time for. At the end of April Mr. Shaw and Yamagata went again and preached several times, and later on Miss Hoare went with a Japanese woman, and had one or two women's meetings. I am thinking of spending a portion of my summer holidays there. It is a beautiful place, and I think much good can be done there, especially if I can get a few good Japanese to accompany me.

At Ushigome there has been some progress. On Ascension Day I baptised a man, named Yasu, whom Yamagata had prepared. Next Sunday or the Sunday after I hope to have the privilege of baptising two more candidates. There are also some candidates for confirmation, for whom we are making arrangements with Bishop Williams. Yamagata is a very worthy man, and I think Ushigome will do well under his ministrations.

At Kiyobashi we have had no accessions. I feel somewhat anxious about this station. The church is situated in a slum, with a thick population all around it. It is a splendid position for preaching, but at the present we lack the right man. Shimada is a really good man, with the gifts of a theological

professor ; but he is a pedant, and uses so much Chinese that people cannot understand him. The other day he translated a tract for me, and in doing so used such out-of-the-way words that even some good scholars to whom I showed the tract said they had to think several times before they could puzzle out the Chinese ideographs. Yamagata does his best to help here, but it is a long distance for him to come ; and when

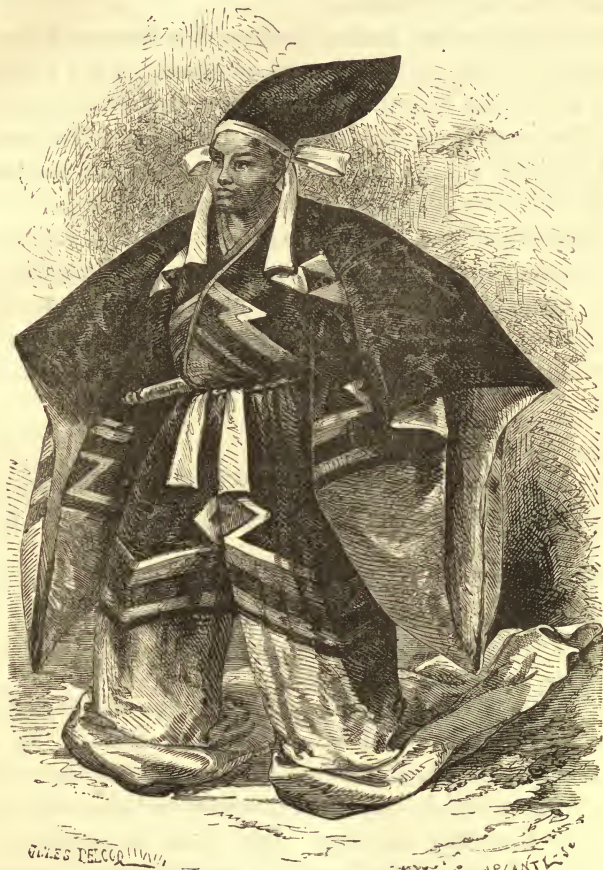


JAPANESE WORKWOMAN.

the Ushigome work develops he will find his time fully occupied. Of course we don't always know what is for the best, but, humanly speaking, what we want for the Kiyobashi Mission is a man with ready wit and a great flow of ordinary colloquial Japanese. Perhaps in God's good time the man will come. However, in Shimada's own way, as I said before, he is a good man. He is the scholar of the Episcopal Church. He knows—enough to read intelligently—English, French, German, Greek, and Latin. In one instance that has come to my knowledge

he has been extremely useful; only, at present, he is a square man in a round hole.

Through the instrumentality of one of the members of the congregation, we have been invited by a rich money-changer near Nihombashi (the London Bridge of Tokio) to preach on



JAPANESE DAIMIO.

Saturday evenings to his employés—so that even here, if we have not gained any actual accessions, we have at least had doors opened for us to bear the testimony.

I now come to what has been essentially my own work. I have been teaching as before. I trust that by this time I do not need to make any apology for it.

I have been trying to consolidate my work as far as possible. At Shiba school I am not teaching at present. As the weather became hotter the attendance at the afternoon school dwindled ; and at last it seemed advisable to close in the afternoon, and teach in the evening. This clashed with my Azabu work, so I gave up Shiba very reluctantly.

In the meantime my Azabu teaching has increased very considerably. It has quite outgrown my house, and I have been obliged to hire an additional house (ten dollars a month, paid out of the fees) in which to carry on my work. We have now turned this into a kind of Young Man's Christian Association, and through the kindness of some friends here—especially Mrs. Longford, of the British Consulate, and Mr. Eastlake, an American gentleman who is churchwarden and organist to our English congregation at Shiba—I have been able to have a reading-room and library for the benefit of the members. In the evenings we have classes, as follows :—

Monday—Reading.

Tuesday—English Composition.

Wednesday—Social evening ("Proverbs," and other games).

Thursday—Lectures on "English Literature," by Mr. Eastlake.

Friday—Bible Class. "St. John's Gospel."

Sunday—(afternoon and evening when possible) Bible Class and Japanese preaching.

The house is situated quite close to the Kei-o-gijiku, the large native school which I have already mentioned. Indeed it is the property of Mr. Fukuzawa, the principal of the establishment. I have hired it under the express condition that I am to use it for Christian teaching. Last week we opened it for preaching. I commenced with a magic-lantern lecture on "Joseph"; then Yamagata spoke on the "Treasure in Heaven;" and Shaw closed with a few words. At the close we were much pleased to hear one of the managers of the Kei-o-gijiku speak and advise his pupils to give careful attention to Christianity, as being a subject worthy of every man's interest and attention. Educated Japanese do not generally take so favourable a view of Christianity.

The club or association we have formed we have called the "Polygon Institute," and have adopted as our motto the text "That the man of God may be perfect, thoroughly furnished unto all good works." The members have chosen one of their own number to live in the house and take charge of it—Mr. Kawa Shima, a captain in the Japanese army, holding a position in the quartermaster's department, which allows him to live in the town. He is a very earnest inquirer, and was first influenced for good by Shimada.

I also keep a study in the house, so that I can be more accessible to inquirers; also I have parted with the last of my books to float a library for the Polygon Institute.

One direct advantage I have already obtained from this institution, and that is in the way of translation. I have composed several tracts, and the members have most kindly translated them, and more, circulated them for me. I append a list of the tracts which I have already written and published.

1. *At the Threshold.* This I have printed in English, and circulated amongst my scholars. I have been asked to have it translated, and possibly shall do so.
2. *The First Principles of the Doctrine of Christ.*
3. *The Office and Work of the Holy Spirit.*
4. *The True Buddhist.*
5. *Filial Piety.*
6. *The Canary Birds.* This is a translation of an article by Miss Wordsworth, in the *Banner of Faith*.

I have two more tracts in progress, and am also contemplating articles to the vernacular press. So I am making my pupils slave for me!

I think that perhaps you will be interested with an account of a native Japanese school, such as the Kei-o-gijiku, at which I teach. This is really a very typical school. It is the largest private, *i.e.* non-governmental, school in Japan, and numbers about 500 scholars in all. Its principal, Mr. Fukuzawa, is a very daring innovator, but has the general merit of being successful in his innovations. The school has a beautiful position on the top

of a hill, with a good view of the sea on one hand, and of the distant ranges of Oyama and Mount Fuji on the other side.

From the appended List of Work you will see that the curriculum is wide—almost too wide for our English notions of education. With a view to testing the thoroughness of the work, I am suggesting to the authorities to have a centre of the Cambridge Local Examinations at Tokio. I think it could be managed, and would, I think, have a good influence.

Class.	Science.	History.	Law and Philosophy.
4	{ Geology Zology	Parry's World History	Political Economy { Mill Fawcett
3	{ Botany Nat. Phil.	Quackenbos' Hist. United States	Elementary Law { Logic—Mill
2	Chemistry	History of England	International Law
1	Physiology	Universal History	Mental and Moral Philosophy

Class.	Literature.	Mathematics.	English.	Chinese.
4	Guizot's Hist. Civilisation	Arithmetic, Algebra	{ Grammar Reading	Chinese Classics
3	Macaulay's Essays	Arithmetic, Geometry	{ Grammar Reading Dictation	
2	Mill on Liberty	Arithmetic, Geometry	{ Composition Conversation	
1	Mill—Repres. Government	Book-keeping, Trigonometry	{ Composition Rhetoric	

This requires about a five years' course.

I had intended writing you an account of our native Church Missionary Society, but I have unfortunately got a bad eye, which prevents my writing more this quarter.





CHURCH WORK IN THE DIOCESE OF NASSAU.

BY THE REV. C. D. WAKEFIELD, B.A., RECTOR OF ST. MARY'S,
NASSAU.



THE Missionary periodicals have of late been singularly destitute of reference to the work of the Church in this diocese. The fault is our own, and the loss is our own, for I think it has been abundantly proved that a practical interest in Mission work, whether at home or abroad, is developed in proportion to the knowledge of the work which is imparted.

First must be mentioned the sad but stern necessity which has compelled our dear Bishop to announce to the Diocesan Council his intention of resigning the see. The ill-health of his wife, who is forbidden by her physicians to return to Nassau, has left the Bishop no choice in the matter. He carries with him the respect, affection, and sympathy of all classes. His episcopate has indeed been deeply imprinted with the Cross. Since his last return from England, in November last, the Bishop has worked with unremitting zeal, visiting nearly the entire diocese, organising, developing, and abundantly proving what results might have been attained had he been able to remain. His departure is a great misfortune, not only as removing a good man, but also because the Bishop had become acclimatised, familiar with our needs and circumstances, and well known to all. The earnest and constant prayers of all are needed that his successor may be speedily appointed, and that he may be a man well suited to the difficult, intricate, and laborious duties which will devolve upon him.

In a single article it is impossible to do more than briefly touch upon the more salient features of our work. Your readers will perhaps know that the diocese of Nassau consists of a very large cluster of islands extending along a stretch of 450 miles, and separated from each other by wide expanses of sea, which is the only highway from place to place. There are

nominally eighteen parishes, of which five, with five clergymen, are in New Providence, the principal and most populous island of the group. The Disestablishment Act of 1869 prospectively withdrew all salaries paid by the Government, which at that time amounted in the aggregate to about £2,300 per annum. Since that time only two of our stipendiary clergy have been removed, and now the Bishop will leave behind him fourteen priests and two deacons, of whom eight receive their salaries from the Government, and eight from diocesan funds. One special reason why a new Bishop should be appointed with all possible speed is that several of our clergymen are young, inexperienced, and alone in their large and distant parishes. They need a guiding hand, frequent visits, and a sympathising chief pastor.

The work in Nassau itself goes on evenly from month to month. These metropolitan parishes are organised and administered very much like parishes in England, and their work can scarcely be regarded as possessing any Missionary features. In what we term the "out-islands" the work is very different, and as thoroughly Missionary as anywhere else. Some parishes consist of an island a hundred miles long, containing many stations, each of which is worked by a local catechist, who is unpaid; others consist of a group of islets, which can be visited by the clergymen only in the face of great difficulties, exposure, and privations. However, our island priests stick manfully to their work—often glory in their isolation, laugh over their coarse and meagre diet, and altogether shame the comparative luxury of those of us who live amid the fleshpots of Nassau.

Some of our clergymen have been with us many years, and some are rapidly waxing prematurely old and infirm. Mr. Philpot, whose *legal* parish is one-third of the diocese, finds it increasingly difficult to visit round his 600 miles of coast line in a parish extending over three degrees of latitude. Mr. Stromborn, too, though not yet seventy, is becoming unfit for rough travelling and exposure to the scorching sun. A very interesting work has lately been developed at San Salvador by Mr. Matthews, who was sent here at the close of last year. This island, generally known as Cat Island, possesses a

population of nearly 4,500. All are black. The bulk of the people are grossly immoral, superstitious, and ignorant. Native anabaptist teachers and obeah men had hitherto exercised almost entire sway, while the Church had scarcely made a mark. Mr. Matthews' unremitting labours, active sympathy, and genial manners, have gained him an almost mesmeric influence over these people, of whom we had long despaired. In four months he has baptised 150 children and adults, presented 204 for confirmation and communion, opened up a few new stations, received many of the most influential Baptists into the Church, and made himself to be as idolised through the length and breadth of the island as is safe for a man to be. If he can maintain his strength and activity, there seems little doubt that in a few years the Church will be well-nigh supreme in that island.

Mr. Crispin's island of Eleuthera is very different in character. Whereas Cat Island is black, and therefore Anabaptist, Eleuthera is chiefly white, and therefore Methodist. His work is very trying and disappointing, though gleams of sunshine sometimes break through the clouds which envelop the Church's work. The strength of the Methodists is that they cover only as much ground as they believe they can permanently occupy. In consequence, while the Church suffers from interregnums extending sometimes over several years, the Methodists never abandon an island for the briefest period. Churchmen weak in the faith become impatient and discouraged at being left at times with scarcely any hope of ever having a clergyman of their own again, and in time yield to the attractions of a permanent ministry, a substantial and well-found meeting-house, and to the *esprit de corps* which in these parts welds Methodists together in matters not only religious, but social, commercial and political, as well.

Mr. Page, of Exuma, is doing a good and steady work. His island was, also, a stronghold of the anabaptists; but eleven years of unremitting toil have resulted in the Church being firmly planted from end to end of the parish. Just now he is much gladdened by the completion of a pretty and substantial church at his head station. It had been first the

dream, then the anxiety of years. He has also completed a roomy and pretty parsonage.

The work at Long Island is a most interesting and encouraging sphere for a man who is not frightened by hard work, and rough living and lodging. There are ten stations, 470 communicants, and about 250 Sunday scholars.

Another clergyman, Mr. Cooper, is now at the same table with me, writing his examination papers for Priest's Orders, to which he is to be admitted on Sunday next, together with Mr. Head, deacon in charge of Watling's Island and Rum Cay. Mr. Cooper is a black man, a native of Grand Bahama, but his saintly mother, who is over eighty, now lives in Nassau, where, in spite of age and infirmities, she is an active Guild Mother in my parish, and a most wholesome influence for good to all with whom she comes in contact. Mr. Cooper was for several years under my instruction, and was ordained deacon in 1879. He has charge of the large island of Andros, where there are under his supervision ten stations, over 300 communicants, 290 Sunday scholars, and 295 day scholars. So far as I have yet looked over them, his examination papers are very creditable. Some Nassau parishes presented his Mission last year with a sailing-boat, the *Red Cross*, very necessary for travelling up and down his hundred miles of shore. I trust that when ordained priest he will use it well.

Mr. Head, the other candidate for next Sunday's Ordination, is an Englishman who came into the diocese at the end of 1882. He has charge of St. Christopher's parish, embracing the two islands of Watling's (his residence) and Rum Cay. His work has been much blessed. Those islands, also, were strongholds of dissent; but a few weeks ago the Bishop confirmed sixty-one (forty-six from Watling's Island, and fifteen from Rum Cay), a parsonage has been built, and a large stone church is making progress. Mr. Head's is an interesting case. He came out for three years on the strength of £100 a-year of his salary being guaranteed for that time by an anonymous benefactor. The three years come to an end in December next, and the diocese has no means in view for continuing to support him. It seems a great pity to lose a man who has laboured well, and to close

a work which has been so abundantly blessed. But what can we do? I think that Watling's Island, now acknowledged by all, including the Admiralty, to be Columbus' first landing-place in this western world (the true "San Salvador"), ought to be marked in some special manner. And how could the sacred spot where the Cross was first planted in the New World, and the Holy Communion was first celebrated, be more appropriately hallowed than by the building of a suitable church, and the maintenance of a priest to serve at its altar. It seems to be a matter in which the whole of Christendom might interest itself. I wonder the Roman Catholics have not occupied the spot long ago. Every day we pass in Nassau the statue of Columbus, with the date 1492 inscribed upon its base; and yet we fear we shall approach the year with the scene of his arrival well-nigh unmarked, the church incomplete, and the island deprived of the only clergyman it has ever had, for the want, not of a willing man, but of £150 to maintain him. The Imperial Government is about to expend thousands upon a lighthouse at Watling's to shed its kindly light upon passing vessels; two, if not three, lightkeepers will be maintained in constant attendance. Ought not the Church, equally with the commercial world, to erect *her lighthouse* where Christ, the Light of the world, may shed His bright beams upon those poor ignorant inhabitants whom Columbus's discoveries alone brought to these islands, and maintain *one* spiritual lightkeeper to keep the lamp of the faith burning amid the darkness of superstition, ignorance, and sin. Mr. Head tells me that whereas on a previous visit of the Bishop to Watling's there was no celebration because there were none to communicate, in March this year there were no less than fifty-nine who received the Blessed Sacrament at his visit. Ought such a work to be abandoned for want of a small stipend?

I might speak of large islands with their hundreds of communicants and scholars where there is no clergyman, but space forbids. They are, indeed, gladdened when every two or three years some kind priest can effect a landing, and impart to them the bread of life. I was at a station recently where there had been no celebration for five years, and yet all the settlers were

Churchmen, and thirty were communicants. Until recently Watling's Island, referred to above, had had no communion for seven years. The Church yacht, *The Message of Peace*, has been of great use in taking Nassau clergymen around some of these pastorless islands at times when the Bishop has not required her. There need be no limit to the usefulness of this valuable ship. I should like to see her always on the move; of course the only obstacle is the expense. Apart from wear and tear, captain's yearly salary, and expenses in the cabin, it requires nearly £1 a day to provide her with a crew and their rations. After a very few short voyages the yacht fund is exhausted, and she has to lie useless in the harbour till means can again be supplied.

It is a pleasure to learn that the Easter Communions this year have in nearly every parish been largely in excess of previous years; and now, with three new priests and two deacons within five months, we ought indeed to "thank God and take courage."

The Bishop of Nassau has sent us some earnest words about the case of St. Christopher's, referred to above:—

"Rather more than three years ago I received an anonymous gift of £300 towards the support of a *resident clergyman* in the parish of St. Christopher, Rum Cay and Watling's Island. Not without some difficulty a gentleman was found willing to enter upon the charge, and in 1883 I ordained Mr. H. J. Head deacon for the parish of St. Christopher. Mr. Head's stipend is made up of £100 per annum, taken from the anonymous gift, and an annual grant of £50 made by the Diocesan Council from the Clergy Sustentation Fund. The former will be exhausted at the close of the present year, and the Clergy Sustentation Fund is taxed to its utmost limit, and could not possibly supply the required £100 per annum. Unless, therefore, help is forthcoming from other sources, the clergyman *must* be withdrawn, and the Church work in St. Christopher's parish, now, under God's blessing, in such a flourishing state, *must* come to a standstill.

"Shortly before Mr. Head entered upon the charge, I visited both Rum Cay and Watling's Island—which were served then by the rector of St. Paul's, Long Island, some fifty miles distant, and usually a rough sea to be crossed. At that visit I found *no* candidates for confirmation, *no* communicants, and only about a dozen professing Church people on Watling's; whilst the fabric of the church was in a most deplorable, not to say unsafe, condition, for the performance of Divine worship. At Rum Cay things

were only a shade better. Thank God, a great change has taken place, the result, no doubt to a great extent, of a *resident clergyman's* work. At my visit to these islands last March I found at Watling's the old church had been repaired externally, and greatly improved internally, the services heartily rendered, the church crowded with a devout and earnest congregation. *Forty-six* persons were presented for confirmation, whilst I administered Holy Communion to *fifty-nine*. Besides all this, a parsonage-house has been built, and I was asked to lay the corner-stone of a new church, which is now being erected, slowly, I fear, from want of funds. At Rum Cay *fifteen* persons were confirmed, and *thirty-eight* received Holy Communion.

"It is saddening to think that all this good work may be brought to an untimely end from lack of funds to provide an income for a resident clergyman.

"I appeal, therefore, to all who have the welfare of the Church of Christ at heart, and who want to assist in building up the Kingdom of their dear Lord, and are blest with *the means* of helping in this glorious work, to come to the rescue and aid us in our difficulty.

"A select committee was appointed by the Synod in Nassau to consider and report upon the prospect and probability of the Rev. H. J. Head, who was admitted by me to the priesthood last April, being retained in his present office as priest in charge of St. Christopher's. The report of that Committee is to the effect that unless some generous individual or Society undertake to provide £100, or nearly £100, per annum towards Mr. Head's stipend, the parish must be deprived of the services of a resident priest, and be content with the chance visit of a neighbouring clergyman, which simply means the *undoing* of the work of the past three years.

"The case, I think, speaks for itself. I will therefore only add that as I am compelled, from circumstances beyond human control, to resign the Bishopric of Nassau, I should rejoice, before my connection with the diocese is wholly severed, to know that there is a likelihood of the Church's work continuing to grow in the parish of St. Christopher, through the ministration of a resident clergyman.

"May God put it into the hearts of some who read this paper to contribute of their substance towards what is indeed an important work, and pressing need!

"All contributions for this object can be forwarded to my Commissary, the Rev. A. Thursby Pelham, Cound Rectory, Shrewsbury, marked '*For the Stipend of the Clergyman of St. Christopher's, Rum Cay and Watling's Island.*'"





VEPERY HIGH SCHOOL.

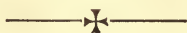
ADDRESS BY THE BISHOP OF MADRAS AT THE TWENTY-FIRST
ANNIVERSARY, 16TH MARCH, 1885.

MY dear Christian Friends, and Boys,—Now that the distribution of prizes is finished, it devolves upon me to say a few words to you. The first part of the Report was rather gloomy when it spoke about the numbers, which seem to have fallen during this year from 471 to 442. But there seem to have been serious causes for this decrease—small-pox, cholera, the increase of fees, and then the rise of another institution. I think that this school has deserved well of the boys and families in this neighbourhood. It has been working steadily on, and this is the twenty-first Annual Report that we have heard read this evening, and I am sure there is not a harder working Principal among the schools of Vepery or the neighbourhood than the Principal of this institution. He has also told us this evening that his staff of Masters have all co-operated with him heartily and self-denyingly. I think, therefore, that we may say there are great attractions in this school. I hope the boys in future will show that they really are attracted to this school; not merely that the school is attractive temporarily, but that the boys have learned to be attached to it, and that they owe something to it and are not likely readily to leave it. The parents of the boys themselves can judge more or less whether their boys are making progress in the school—whether they show more intelligence—whether they are better behaved when they come home; for it is one of the great objects of our Christian schools in this land not only to fill the head and improve the intellect, but also to impart, as far as they have opportunity, better lives and a better character to those who place themselves under their instruction. I was very glad to hear so good a report of the examination in Scripture subjects. It is very creditable indeed to this school and to the Masters. I hope

this institution will long continue to put religious instruction in its right place. We know that in every Mission school where there is any help obtained from Government, there is a strong pull in the way of secular education, and it is very hard so to keep aloof or to resist in some measure being engrossed in the secular education which Government requires, as to give a reasonable time to education on Scripture subjects. But every Christian-minded Master will feel that it is his duty to try his utmost to maintain for the Scripture subject its right place, and not allow it to be encroached upon by secular subjects, not even when Government examinations are approaching. What is the use of our having Christian schools in this land unless we have some opportunity of imparting that knowledge which we believe to be the very highest and most important of all knowledge—the way of eternal life which God has revealed to us in His Son? We are persuaded that the knowledge of Christ and of His great salvation has power to raise man—to raise him from a state of degradation to the highest state that he can attain here on earth. We maintain that man never has been raised to so high a state, morally, religiously, or socially, as Christianity has raised those who truly and heartily profess it and follow its teachings, and we look forward to Christianity doing for this land of India what it has done for other lands. We acknowledge that in the best of Christian lands it has not accomplished half the work we desire to see it doing. Multitudes, though they hear and know the Gospel, yet remain hardened against it, spiritually blind, uninfluenced by its hallowing truths. Still that does not shake our confidence in the truth of Christianity; nor our belief in its power to bring out of darkness into light, and from under the dominion of evil into the kingdom of God, which is a kingdom of holiness and Christian love and peace. I think from what we have heard, we may fairly conclude that the results of the examinations which have been announced in this Report are highly creditable to this school, and such as the Principal and his Assistants may be very thankful for. Allusion was made to the expenses, and special allusion to the assistance derived from the Madras Diocesan Committee of the S.P.G., and the Principal has

triumphantly and quite justly pointed out how, in the past year, the school has been maintained at a lower cost to the Madras Diocesan Committee, than for several years past. He probably would like the sum to be rather higher, so that he may do more for the school, and I should be exceedingly glad of it if a larger sum could be given; but the funds of the Propagation Society administered by the Committee here in Madras are not sufficient, and it is exceedingly difficult to do all the work that these funds are intended to do. In fact it is simply impossible. There is a very good work carried on by the Missionaries in the districts, and also by the native clergy and by catechists scattered throughout the whole of the diocese of Madras, from Secunderabad in the north to Edeyengoody, near Cape Comorin, in the south; and it is surprising how quickly the whole thirteen thousand pounds which the Propagation Society generously places every year at the disposal of this Committee, is distributed in various channels over the different districts where the Society is working. In some of the districts it puts its money in the block grant, in which event there is a District Committee for the most part presided over by a Missionary, but consisting almost entirely of native clergy and laity, and these District Committees manage the financial affairs of the several churches and schools in their districts, relieving the Diocesan Committee of some labour, but receiving a considerable sum of money. This mode of distributing the money I believe to be a very beneficial arrangement for the advancement of the native Church, that they may gradually learn to depend on themselves more and more for the upkeep of their own churches, and in due time to carry out the necessary evangelical work which for generations to come must be carried on in this land. For God does not work the conversion of a nation, and particularly such a number of nations as India is composed of, in a day. Christ has committed the work of evangelisation to His people, and His people, under His guidance, and with the help of His Holy Spirit, and with such instruments as He provides, carry on the work, step by step, each in his own sphere looking for God's blessing and expecting that in God's own time the knowledge of the truth shall reach

every town in India, every village, and every household, and every ear shall hear the way of salvation through Jesus Christ. Thus, through these various calls upon the Society's allowance which the Committee receives, it is extremely difficult to make ends meet, and we therefore look to schools to be in a great measure self-supporting. The fees have been increased. The Government grant continues, though not so large, but the Committee hopes to be burdened as little as possible by the large schools that look to it for guidance and help. Sometimes a school makes a demand on the Committee which it is very reluctant to meet because of the large sum required. At the same time it is exceedingly important that none of our Christian schools should be abandoned. We look to these schools in India as one great means of making known the Gospel of Christ. What would it be if there were not these schools in India? Education is already spreading. Ah! yes, there is an earnest desire for education throughout India, and the natives of India will find education somewhere; and if we, Christians, are persuaded that we have the Word of Life, is it right that we should leave the youth of India to be brought up in ignorance of the truth, and in the neglect of religious instruction altogether? It would be the greatest neglect of our duty as Christians if we allow the children and the young men and the girls and young women of India to grow up without making some great and strong and well-considered effort to imbue their minds, while they are still young, with something better than the traditions they have inherited from their forefathers—than that awful blank of no religion at all which leads to grievous irreligion and immorality. Shall we not make the very best effort we can to impart the knowledge of the truth to them? Be thankful for a cheering prospect, and especially that God has given to you the heart, the desire to serve Him and to make His name known in the sphere in which He has placed you, and be sure that where work is undertaken in the spirit which some of the closing words of the Report described, your work will not be in vain, but God will cause His work to prosper in your hand.





Notes of the Month.

WE would again remind our readers of the time which is fixed for the Day of Intercession. The Convocations of Canterbury and York, with the concurrence of the American and Colonial Churches, have fixed the week before or after Advent Sunday, with preference for the EVE OF ST. ANDREW'S DAY.

This year the day coincides with Advent Sunday. Unanimity will be a great means for making the Intercession powerful.

HONOUR for faithful courage is due to the Rev. Canon George McKay, one of the Society's Missionaries in the diocese of Saskatchewan.

The Bishop writes on 26th August:—

"Canon George McKay resigned his Mission soon after the rebellion broke out, and joined Major-General Strange's force as chaplain and interpreter. I enclose copy of a letter sent to me by the General, in which he writes in the highest terms of Canon McKay's loyal, brave, faithful conduct."

The following is the General's letter:—

"MY LORD,

"I THINK it only my duty to bring to your notice the self-devotion and gallantry of a canon of our Church, the Rev. Canon McKay. In the first instance he acted as interpreter, and subsequently volunteered for the dangerous task of alone seeking Big Bear's camp, with a hope of tracing the unfortunate ladies in captivity. He never desisted from his self-imposed task, going in advance of our most advanced scouts. He attempted to open a parley with a flag of truce, during the action at Loon Lake, under a heavy fire. He subsequently penetrated into the Cree camp at Lac des Isles, with the hope of rescuing the ladies, who had, however, been previously sent in. His loyal gallantry, combined with a modesty well becoming his sacred office, have been the admiration of the whole force. Such an example among rough soldiers cannot but produce a good effect, and reflects additional honour on the clergy of our grand old national Church, which contains so many ornaments of heroism of different kinds. I beg respectfully to hope that you will not forget the services rendered by

Canon McKay, and that you will accept my thanks for the services rendered to his Queen and country by the soldier priest. It reflects credit on all denominations of Christians, that the clergy of all denominations have come forward to render services according to their various capacities, none more nobly than a Canon of the Church of England. The Rev. J. McDougall, of Morley, Methodist, and the Rev. Father Prevost, Roman Catholic, the Rev. W. Mackenzie, Presbyterian, have none of them shrunk from danger or hardship. You as a Bishop, of what we proudly believe to be the widest of Churches, will rejoice with me that the evil of war has brought forth qualities not supposed to be so common among ecclesiastics.

"I have the honour to be, my Lord,

"Your obedient servant,

"T. B. STRANGE,

"CAMP, BEAVER RIVER,
June 24th, 1885."

"Major-Gen. Commanding Alberta
Field Force.

THE Rev. E. H. Bickersteth, who was compelled last year by his medical advisers to give up all idea of returning to his work at Delhi, has determined to make another effort to resume it, and with that view has resigned the valuable benefice of Framlingham, which he has held for less than a year.

PRESTAN, whose revolt at Colon, or Aspinwall, was so graphically described in the June *Mission Field*, has, we hear, been taken, and executed.

ON Trinity Sunday the Rev. C. P. Cory, B.A., who went from England last year, was raised to the priesthood by the Bishop of Madagascar.

A LETTER from the Bishop of North Queensland is always cheering. Even the conversion of an annual grant of £200 to £100 but moves him to write in these cordial terms:—

"This diocese lies under such lasting obligation to the S.P.G., that any reduction or withdrawal of the grant ought not to cause feeling other than of thankful remembrance of past maintenance. Still I am glad that £100 is continued for clerical passage-money. We can now fairly support our clergy after they have arrived and settled on their districts. My urgent need is more men. The Mission chaplaincy, Normanton, and the Herbert River, are now vacant. Other places are coming into importance."

The Bishop does not give us more detailed information about these vacancies. Possibly we may hear more about them before long.

OBITUARY.

MR. CHARLES RAIKES, C.S.I., who died at Eastbourne on September 16th, was among the best known of the supporters and advocates of the Society. On his return from India, some twenty-five years ago, until failing health forbade the exertion, he was always ready to place himself at the Society's disposal as an advocate of its claims and a witness of the work which it has been allowed to accomplish. His modest but evident piety and high spiritual tone gave to his addresses an uncommon value, and it were well for the Church both in England and in India, if more laymen, possessing similar experience, would tell to people at home the needs, the difficulties, and the hopes of Christian Missions in India.



REPORTS RECEIVED.

Reports have been received from the Rev. H. C. Carlyon, Tara Chand and T. Williams of the Diocese of *Lahore*; A. Salmon of *Rangoon*; F. D. Edresinghe, F. Mendis, G. H. Pinchin, C. Senanayake and A. Vethecan of *Colombo*; S. W. Cox and W. H. Turpin of *Grahamstown*; A. G. S. Gibson of *St. John's*; J. Jackson and S. M. Samuelson of *Zululand*; D. G. Croghan, G. Mitchell and J. Widdicombe of *Bloemfontein*; H. Adams, F. Dowling, J. P. Richardson, A. Roberts, H. Sadler and C. P. Wood of *Pretoria*; J. Coles and G. H. Smith of *Madagascar*; R. J. French of *Mauritius*; H. H. Browne of *Auckland*; A. Osborne of *Algoma*, and C. G. Curtis, Missionary at *Constantinople*.



Society's Income for 1885.

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

January—August, 1885.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND	19,797	14,059	2,261	36,117	60,048
SPECIAL FUNDS	5,339	110	2,832	8,281	12,278
TOTALS	25,136	14,169	5,093	44,398	72,326

B.—Comparative Amount of Receipts for the General Fund at the end of August in five consecutive years.

	1881.	1882.	1883.	1884.	1885.
Subscriptions, Donations, and Collec- tions	£21,359	£23,291	£20,876	£21,053	£19,797
Legacies	4,032	4,099	5,313	6,157	14,059
Dividends, Rents, &c.	2,795	2,839	2,606	2,849	2,261
TOTALS	28,186	30,229	28,795	30,059	36,117



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

NOVEMBER 2, 1885.

DIOCESE OF QU'APPELLE.

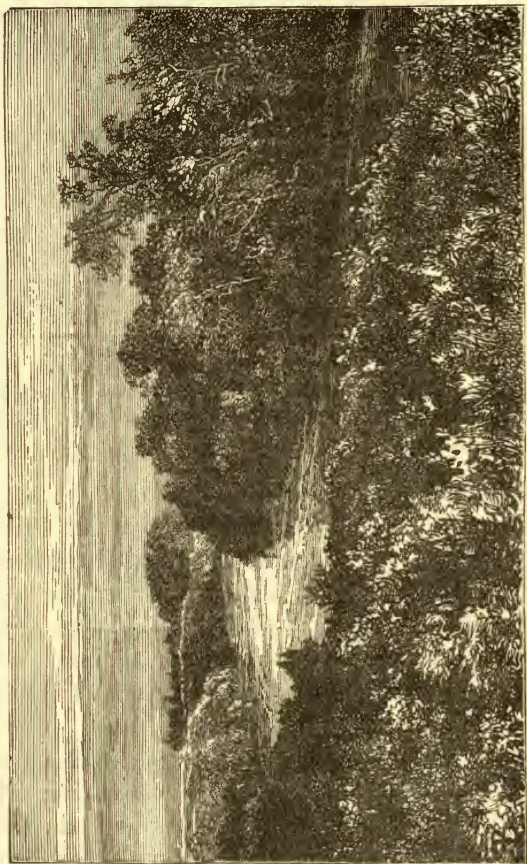
THE BISHOP'S "PASTORAL TO ALL PERSONS IN COMMUNION
WITH THE CHURCH OF ENGLAND IN THE DIOCESE OF
QU'APPELLE."

BRETHREN, beloved in the Lord :

As it is just a year since, in the Providence of God, I was called to the oversight of this diocese, I think that the time has arrived for me to place before you in a manner that shall reach a larger number than are reached by an Address at the Synod, some information concerning the present position of the work of the Church in the diocese, its prospects, and its wants.

I feel, and I trust I am only in this interpreting the feelings of many others, indeed of all who have at heart a real desire for the welfare of our Church, that every member should take an interest not only in the congregation or parish in which he happens to be placed, but as far as possible in the whole body. The Church, indeed, will never prosper as it ought until this is the case. We want, above all, more union and brotherly love and wider sympathies. We want to realise more profoundly that the diocese, and not the congregation, is the unit of the Church's Divine system. Through the diocese we are united

with the whole body of the Church Universal throughout the world. The advantages of having such a large field of unity are many. Chiefly it enables the strong to help the weak, and the rich the poor, as members of one Body in which if one portion suffers all suffer with it. It also, however, enables

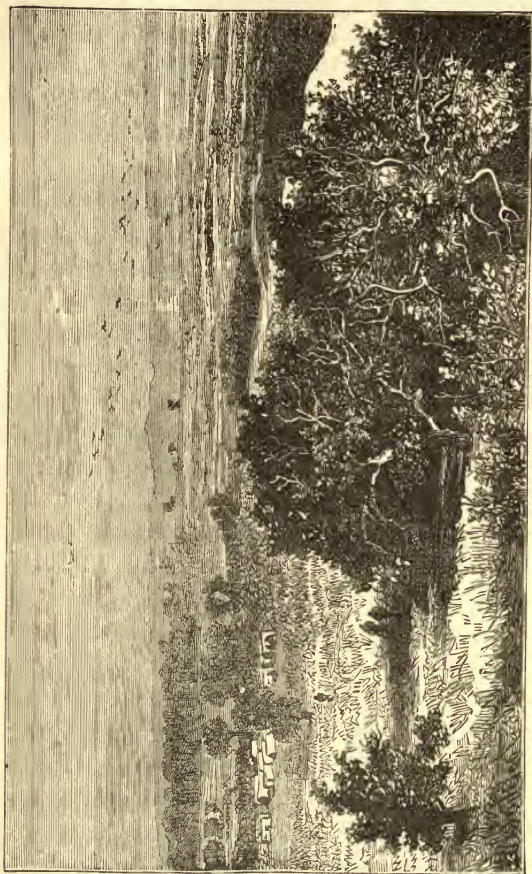


VIEW ON SOURIS RIVER.

those who from some cause or another may be in adversity to rejoice as they look beyond their own small circle, and hear of the prosperity that has been vouchsafed to the Church in other parts, and in which they feel that they, as members of the same Body, are privileged to have a share.

It is good for us, therefore, to know what is going on among our brethren. It helps us to take an interest in the general work ; it encourages us in the task that lies more immediately about our own path ; it stirs us up to godly emulation.

It is with this purpose, and with the earnest hope that it may be thus blessed by God, to the awakening of a more active



SOURIS RIVER, WITH UNDULATING PRAIRIE.

interest in the work of our Church amongst its members, that I have determined to address to you this Pastoral.

Let us first see how God has blessed our work. This time last year there were in this diocese, which, as most of you know,

is coterminous with the district of Assiniboia (450 miles in length by 200 miles in width), three priests and one deacon. There are now, besides myself, nine priests and three deacons, and another priest and a layman (the latter to take charge of an Indian school) are on their way out from England.

Of buildings there were, at the same time, two school-rooms used as churches, and two parsonages. There are now, besides the above, two duly consecrated churches and one portion of a church sufficient for the present requirements of the place in which it is situated, and two more houses for the clergy. Five more churches are already in progress and will be finished, I trust, before the end of the summer.

The clergy are situated at Moosomin, Fort Pelly (Indian school and Mission), Kinbrae (for York and Montreal colonies, and all the country north of the Qu'Appelle), Grenfell, Qu'Appelle, the Fort, Regina, Moosejaw, and Medicine Hat. The priest who is coming from England will be stationed at Moose Mountains, where a log church has been built and consecrated, and will have charge of the whole country south of the little Pipestone to the frontier (about seventy miles).

For all this increase we must offer our most earnest and heartfelt thanksgiving to God. To Him alone be all the glory. Under Him we are chiefly indebted for the possibility of this work being done to the very great liberality of the help that we have received from England.

I was enabled while in England during the winter of 1883-4 to collect about £2,500, and about £400 in subscriptions for five years. Of this capital sum, £1,450 was paid over to the Society for the Propagation of the Gospel in Foreign Parts. That Society voted £1,000 for the endowment of the Bishopric, to be paid in proportional instalments towards an endowment of £10,000, and it also promised £400 a year for the income of the Bishop till the endowment has been completed. This income, as I stated in my Charge to the Synod last year, "I regard as simply so much added by the Society to the common fund, out of which all expenses of the Church work in this diocese are to be paid, at least till the increase of the wealth in the diocese renders voluntary work on the part of

the clergy unnecessary—that is, till the diocese does not require help from England.”

As I then also stated, the clergy and laymen who came out with me, and those who have joined the work since, “have come without stipends, receiving only out of the common fund what is necessary for their maintenance and for carrying on the work.”

The S.P.G. also voted £800 for the maintenance of the clergy to the end of 1885.

The same Society also voted £500 for the erection of buildings in the diocese, and the Society for Promoting Christian Knowledge has given a similar grant of £500 for churches.

The S.P.G. has also since given £132 14s. 7d. out of a special fund for work among the Indians.

The Colonial Bishopricks Fund, and the S.P.C.K. both also voted £2,000 towards the endowment of the Sec. These grants, however, will lapse at the end of 1889 if the further sum of £5,000 needed to make up the endowment to £10,000 is not secured by that time. They, like the S.P.G. grant, are given in proportional instalments to meet any sums that are collected.

Upwards of £3,000 have been subscribed, chiefly in the last four months, and by two most munificent donors of £1,000 and £1,500 (the latter anonymous, given in the offertory at St. Paul's Cathedral, on St. John Baptist's Day) for the Church Farm, which is to be a temporary home and place of instruction in agriculture for young men coming out to settle, and also a college for the preparation of candidates for Holy Orders.

We have also received, in the last twelve months, \$980 from the Church in Eastern Canada.

The grants for buildings from the Societies in England are distributed by the Executive Committee of the Synod, one-fifth of the cost price of building churches or parsonages, up to \$1,000, being given as a grant, and one-fifth in addition, if needed, as a loan.

The Synod has met twice during these twelve months, and at the last Session in June passed a Constitution and Canons for

the government of the diocese. A copy of this Constitution, &c., can be obtained by any member of the Church desiring one, from the Rev. H. H. Smith, Regina.

An Act has also been passed by the Dominion Parliament incorporating the Synod, and thereby enabling it to hold property.

So much for the past. We have much reason to thank God, and to take courage. "*Hitherto hath the Lord helped us.*"

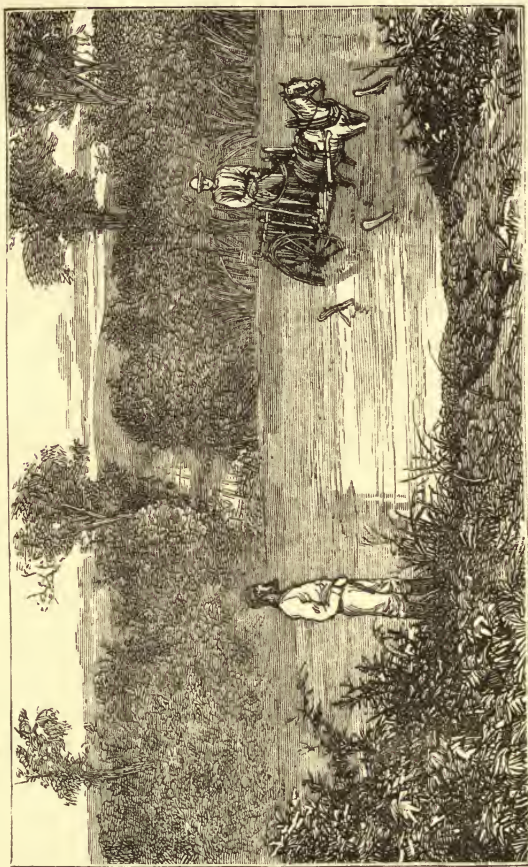
We must now look on to the future.

A great amount has been done for us. We must now very earnestly try what we can do to obtain a larger measure of self-support among ourselves. For the first year, and in planting the work, I had no hesitation in trusting almost entirely for support to England, but now that this has been done so generously for us we must endeavour to devise some method whereby we may at least gradually take the responsibility of the support of the work on ourselves.

Let me again repeat what I said at the Synod last year, that "*moral wrong is done by any one who depends on the charity of others, even in spiritual matters, more than is absolutely necessary.*"

We must remember that many of those who support our Missionary Societies in England, such as the S.P.G., from which we receive such large grants, and many of those who are contributing to our own Special Fund, do so for the love of Christ and of the work, at very great self-sacrifice to themselves, and out of very slender means. It is not only the rich who contribute out of their abundance, but many of the poorest (and we boast that we have no really poor here) give out of their poverty. Since I have been here I have heard of more than one instance of very special self-denial in aid of our work—of a servant girl who gave the one bit of jewellery that she possessed that it might be sold, and the proceeds given to our fund, and of a governess who when scarcely able, through ill-health, to continue at her laborious work, was sustained and encouraged, as she said, by the thought of the "box" in which part of the proceeds of her work was to be placed. These are but samples of what many are doing to help the work of Christ

in such countries as ours. We may well thank God for such evidences of zeal and devotion, as they must bring down a blessing on the work that is thus helped. But they bring with them also a terrible responsibility to those who are the recipients of such help. If people for whose sake this is done



A CROSSING ON THE SOURIS RIVER.

depend upon it too much, must it not amount, in the sight of God, to "*defrauding the poor*"? I speak strongly, for I feel strongly in this matter.

The Mother Church has undoubtedly a responsibility towards those children of hers who go forth to seek their fortunes in

countries where as yet there is no provision for the maintenance of the Ordinances of religion, but those children have as great a responsibility to do what they can to provide for themselves in spiritual things as in temporal, and it is very easy for them, especially when they have been trained in a home where all the means of grace have been freely provided for them by the piety of former generations, to shift their share of that responsibility unduly on that mother. And the longer people accustom themselves to a state of dependence, the more surely will the habit grow. Its evil effects have been seen in some of our older colonies. While, therefore, I know that from the youth of the settlements in this district, and from the very wide area over which many of our people, who ought to be ministered to, are scattered, it is impossible that we should be anything like self-supporting at present, nor would the Church in England expect it for some time, we ought, I think, to *begin at once*, and adopt some method which will ensure as far as possible an increasing measure of self-support with the increase of population and prosperity in the country, and, above all, encourage the habit of giving as a necessary part of our religious duties.

Every member of our Church should give a DEFINITE PART of his or her income. Even children should be taught this great principle of giving to God out of what is given to them for their amusement or their private use, as a privilege and a pleasure. And as we look to God's Word for guidance we find that He required a *tenth* of their income from His people, the children of Israel. Christians who are not under the law, but under grace, should have a higher standard for the measure of their gifts to God rather than a lower. They should certainly not be content with less. If every member of our Church, then, made even this the standard of his *dues* to God's service, at once, the resources of the Church would grow, as they ought to grow, with the wealth of the country. Many have thus tithed their income, and they have found that they were able to give far more than they thought before they could afford, and, moreover, they have found also that God wonderfully blesses such systematic regular giving. I heard lately of a merchant

who began this principle when he had only a few hundred dollars to tithe. His *tithe* is now many thousands, but he goes on paying it as regularly as when he began with the few dollars. He has seen no cause to regret the principle on which he began. When we accustom ourselves to reckon one-tenth of our income as God's own, not ours, we do not feel the loss of it. It is as though we never possessed it. And yet it is voluntarily given to the Lord, and what we lend to Him is in the safest treasury.

Who will begin?

The clergyman of each district will be ready and glad to receive the names of any persons who may desire to enrol their names as tithe-givers. A definite promise made to some one else sometimes helps to give permanence to good resolutions.

But whether you resolve, my brethren, to give this proportion of your income or not—some definite proportion every one must devote, who would give "*according as God has prospered him,*" realise, I earnestly ask you, the great need there is for your utmost liberality if the Church is to be what she ought to be in the future of this country, and resolve that, as far as you are each able, the Church of this diocese shall be known as one that is jealous for the honour of being, as far as possible, self-supporting.

Already we need two or three more clergy, but it is impossible to obtain them until more is done in the districts at present served by clergy for their maintenance.

The wide area over which people are scattered in this country makes organisation somewhat difficult, but still some kind of organisation is absolutely necessary if success, especially in financial matters, is to be obtained. I venture, therefore, to suggest the following scheme:—

1. That in every place or district where services are regularly held, a Finance Committee should be elected. This Committee might be the churchwardens and vestrymen, or it might be specially elected.

2. That it should be the duty of the members of such Committee to canvass all persons who avail themselves of the services of the Church, and obtain from them promises of subscriptions, quarterly or monthly, which the members to whom

they are promised should also collect. One of the members of the Committee should be elected treasurer, and to him the collectors should regularly forward the list of subscribers and the amount collected.

This is already partially done in some places. It should be done everywhere.

N.B.—As it is well that all offerings to God should be visibly and solemnly presented to Him, it would be well if these subscriptions, when received, were presented by the treasurer through the offertory at the time of Divine service, but care should be taken that they be distinguished from the other offerings.

3. One half of the funds thus collected should be paid quarterly to the Diocesan Fund, and the other half retained towards the expenses of the clergyman in the district in which it is collected. The ordinary offertory would be for the expenses of the services, or any special purpose for which notice would be given.

N.B.—The Diocesan Fund will be managed by the Executive Committee of the Synod, which will also have the disposal of the sums granted by the English Societies. And a statement will be published after the annual meeting of the Synod of the amounts thus received made up to the previous Easter. It must be remembered that in all cases at present, and probably for some time, the Diocesan Fund will have to pay back to the district much more than the half of the subscriptions it will thus receive, but this apportionment will help to keep alive a sense of the unity of the diocese, of the importance of which I spoke at the beginning, and in course of time the richer places would largely help the poorer.

The following facts may help to a more clear understanding of the amount needed in any district:—

1. A clergyman in this country, who must keep a horse to get from one station to another, and to visit people in the neighbourhood as he ought to do, can scarcely be expected to live on less than \$1,000 a year.

2. This, supposing he holds two services every Sunday, means a necessary expenditure of about \$10 for each such

service, besides any incidental expenses that there may be in connection with the service.

3. From the above, each place can easily calculate what its share in the general expenditure comes to, according to the number of services given to it, and therefore how much out of that it will contribute, and for how much it will be indebted to others.

I am convinced that there are many who do not give as much as they otherwise would, because they do not as yet realise the need. It is for this reason that I have tried to put the expenditure before you in as plain a manner as possible.

There is one other matter about which I desire to say a few words.

An association for union in prayer and work with the Church in this diocese has been formed in England. The rules of the association are :—

1. To make intercession by using the prayer of the association at least once a week ; and by commending the work to God, from time to time, in Holy Communion.

2. To give help by some gift or labour of love, and advance the Church's work in this district, as opportunity offers, and other just claims admit.

I am sure we ought to be deeply thankful to know that there are over 500 who have enrolled themselves in this association, and whose prayers, therefore, are week by week ascending to the Throne on our behalf. A work thus upborne by the intercessions of faithful souls must be blessed of God. There can be no greater comfort and help than to know that we have such prayers.

Do you, however, yourselves, my brethren, intercede for the work that is being done amongst you, as earnestly and as definitely as you might do ?

Some of you may remember that the first message I delivered to you was this : “ *Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.* ” My first request to you was that you should make the welfare of your Church a special and definite subject in your prayers.

Perhaps it may help some of you in this if we had an association for special intercessory prayer in this diocese, and used the same prayer that is said in England. I have, therefore, had that prayer reprinted as adapted to our use, and any of the clergy will be glad to give a copy, and to enrol as an associate any one who will promise to use it. I think people here ought to promise to use it at least three times a week.

And now, brethren, beloved in the Lord, I commend you to God, and to the power of His grace. May He stablish, strengthen, settle you, and make you to be given to every good word and work, so that when the Lord shall return He may find in you a people bringing forth much fruit to the honour and glory of His Holy Name.

Your servant for Christ's sake,

ADELBERT,

Bishop of Qu'Appelle.

REGINA,

Feast of S. James Ap. & M., 1885.





RAMNAD MISSION.

BISHOP CALDWELL'S JOURNAL OF HIS EPISCOPAL TOUR IN
THE RAMNAD MISSION FROM JULY 15TH TO AUGUST 10TH. 1871



AFTER leaving Kodaikanab on the Pulney Hills on the 11th July, with Mrs. Caldwell, we stayed two days in Madura on our way to Ramnad. On the 13th we went to see Mr. Perianaygam, the native clergyman of Madura, who was suffering from paralysis, and seemed very near his end. We had known him from his boyhood, and we were glad to find that his quiet, peaceful, useful life was so highly appreciated by every one.¹

The transit journey from Madura to Parambugudi was the roughest and most trying we have ever made, but expecting something of the kind, we had arranged to spend the 15th quietly at Parambugudi. Parambugudi is one of the five districts into which the Ramnad Mission is divided. We had various opportunities for conversation with the European Missionaries whom we met there, also with Mr. Gnanapragasam, the native clergyman of the circle, and Mr. Joseph Gnanoolivoo of Ramnad, whom I had asked to act as my native chaplain during my tour. My only public duty was to visit in the evening the new church which Mr. Relton has commenced to build in this place out of funds provided by an anonymous lady in England. Funds have thus been contributed for the erection of three good churches in the Ramnad Mission. This one has made the least progress of the three, owing to its having been so recently commenced. It will be a handsome church when completed, and will be more visible to Europeans than the other two. Mr. Gnanapragasam, the clergyman of the place, is a brother of Mr. Samuel of Tuticorin, and Mr. Pakyam of Radapuram.

On the 16th my work commenced with a brief Tamil service outside the travellers' bungalow, for the Christians of the neighbourhood, when I preached to them from the twenty-third Psalm. Present, men 65, women 61, children 82; in all 208. This was followed by a meeting of the agents and native clergy, the Missionaries being present. Five agents were present, each of whom was asked questions concerning his work and its results. On this occasion, and on all similar occasions, I made special inquiries about the progress of Christian piety amongst the members of the congregations and the progress of the work of evangelisation. If in any case the answers I received seemed unsatisfactory, this gave me an opportunity of explaining to them what seemed to me to be defective.

In the evening I delivered a lecture to the educated Hindus of the place. Not expecting so many English-speaking natives to be present, I

[¹ Mr. Periaraygam died on August 14th.]

gave my lecture in Tamil, but I was surprised to find 97 educated Hindus present connected with the district munsiff's court, the sub-magistrate's cutchery, &c. Others present, 175; in all 272. Subject, "Indian Unity, how it may best be promoted: Political Unity exists; the grand desideratum now is Religious Unity."

17th.—Went early in the morning to a place called Pogalur, some ten miles from Ramnad, where we were to spend the heat of the day in a tent, and go on to Ramnad in the evening. Towards the evening we entered Ramnad, where there was a brief thanksgiving service in church. Present, 102, 93, 217=412. This was followed by a torchlight procession through the town, with music and native lyrics, preceded by the palace elephant, one of the largest of its kind I have seen.

18th.—Received visits, conversed with a relapsed Brahman convert, baptized in Palamecottah.

19th, Sunday, Forenoon.—Confirmation in Christ Church, Ramnad. Confirmed, men 82, women 55; Europeans, men 2, women 1; in all 140. General congregation, 206, 158, 161=525. Confirmed from the boarding-school, boys 44, girls 24. Number of girls in school smaller than that of boys. People from Parambugudi confirmed, men 19, women 14. First address, "Confirmation considered as enlistment in Christ's army;" second address, "Means for preservation of grace received."

Evening.—English service. Preached from S. John i. 6, "The Christian's Mission."

20th, Forenoon.—Examination of boarding-schools in religious knowledge. These schools are under a head master, with seven assistant masters, two mistresses, and a matron. Pupils, boys 123, girls 67; in all 190. Six standards: examined the two middle standards, the fourth, and third, regarding these standards as fair specimens of the teaching of the schools in general. Took the third standard in the call of Abraham, the fourth in the latter half of St. Luke. Both classes did well, especially the fourth. Memoriter lessons good.

Afternoon.—Meeting with masters and mistresses. Present, 7 masters, 1 absent, and 3 mistresses, including matron. Spoke to them from the nineteenth Psalm, dwelling especially on "the testimony of the Lord making wise the simple," with illustrations.

Evening.—Dedication of the Cemetery. A legal consecration of the Cemetery was impossible. All that could be done was to sing some appropriate Psalms in procession round the Cemetery, with the reading of some appropriate Collects. Present, 47, 25, 63=135.

21st.—Centenary of the S.P.G. High School in Ramnad. This school was founded by Schwartz and Mr. Sullivan, Resident of Tanjore in 1785. The head master of the school is S. A. Shutie, Esq., B.A., with three assistants, one of whom is a European. There is also a Tamil moonshi and gymnastic instructor. An interesting history of the school, prepared by Mr. Relton, was read by him at the centenary meeting. After this Mr. Shutie read the report for the year. An address in the vernacular on the history of the school was then given by the son-in-law of the late

zemindar. The minors, who are being educated in Madras, were not present. In consequence of the centenary meeting I had not an opportunity of examining the school in religious knowledge. The numbers present were, Europeans 28, educated natives 136, other natives 280, school boys, including high school and boarding-schools, and also the Latham Road school, 180. To the same audience I delivered a lecture in English, the subject the same as that of my Tamil lecture at Parambugudi, but more fully worked out.

22nd.—Visited the various buildings in the Mission compound. The best of these were the printing-press and the girls' boarding-school. These, together with the Mission bungalow, were the only buildings that had not suffered from the rains and floods of the cyclone of October 1884. The rest of the buildings, though commodious, seemed very frail, and will soon have to be rebuilt. The whole country around lies very low, being little raised above the sea, and is therefore peculiarly liable to suffer from the effect of floods.

Visits from leading members of the Ramnad native congregation, headed by the Christian Tahsildar of the town of Ramnad. They were interested in the sustentation of the Mission and the establishment of endowment funds, but were too anxious, as it appeared to me, to get aid from without. I had also a visit from a native convert with a peculiar history. In the evening called on various persons in the town.

23rd.—Meeting with the agents of the Ramnad town district, including certain villages in the neighbourhood. This district is under the care of the Rev. Joseph Gnanaolivoo. The Rev. G. Paranjodi works in the same district under the special supervision of Mr. Relton. The agents present were 1 M.D.C. catechist, 4 ordinary catechists, 3 mixed agents, 3 masters, 3 mistresses, 2 bible-women. As on all similar occasions, I questioned each and all respecting their work and their estimate of the progress of Christian piety amongst their people, also respecting the progress of evangelistic work. Results seemed satisfactory.

Evening.—A visit was made by Mrs. Caldwell to the Hindu girls' school; 38 Hindu and 2 Christian children present. The mistress has seen good results from the school, especially amongst the parents. Mrs. Caldwell visited also the two ranis in the palace.

24th, DEVIPATAM.—Arrived in this place in the morning from Ramnad. The congregation here and the district owe much to the kindness and zeal of J. G. Riedy, Esq., emigration agent, who has enlarged and almost rebuilt the Mission church in the place. It is very nicely finished, and may be taken as a model of an Indian village church. We have also much reason to thank Mr. Riedy for his hospitality, and for the arrangements he so kindly made for enabling us to get to Paumban and back again to this place by an emigrant ship, thereby saving us from a long tedious land journey to the point of land opposite Paumban. The church was, on this occasion, formally opened or dedicated to divine worship by the use of some of the appointed prayers. I preached on this occasion from 1 Cor. iii. 14. Present, 27, 30, 25 = 82, of whom 8 were Europeans.

25th, PAUMBAN.—Arrived in Paumban in the morning, where we were hospitably entertained during our stay by Captain James, master-attendant, and Mrs. James. Congratulatory meeting in schoolroom, nearly 200 persons present, including non-Christians. Confirmation on Sunday the 26th at 9 A.M. Confirmed, males 10, females 11 = 21. This number includes one European man. First address, "Recapitulation of Baptismal Vows;" second address as usual. General congregation, in all 102. Evening service in English, with sermon. Europeans 7, natives 7.

27th.—Morning. Meeting with agents: present, Rev. A. Vedakan, catechist, 1 schoolmaster, 3 Christians and 3 Hindus, 2 schoolmistresses, 1 absent. Asked the usual questions, answers on the whole satisfactory.

Afternoon.—Examination of schools, including Anglo-Vernacular school and Primary school. Children in school 73. Christian lessons are taught in all classes, answering good. Masters say that some of the children evince good feelings. Lecture in the evening in English; subject same as before, but abbreviated. Present, educated natives 60, school children 25. Left Paumban for Devipatam, as before in Mr. Riedy's emigrant ship, on the afternoon of the 28th, reached Devipatam the same night, and arrived at Rajasingamangalam on the night of the 29th.

Rajasingamangalam district, including Varagani and Kilanjunai. Rev. Joseph Gnanaolivoo is in spiritual charge of these districts, in addition to the charge of the home district of Ramnad, assisted at Kilanjunai by the newly ordained deacon, the Rev. Samuel Vedamuttu.

30th.—Morning. Inspection of dispensary; quite satisfied with what I saw.

Forenoon.—Examination of primary school. Four standards besides preparatory class. Present 30, of whom 12 were Hindus and 18 Mohammedans. The chief inhabitants of the place are Mohammedans. Scripture lessons the same for all four standards. Asked questions about the history of Christ. The lowest class were asked questions about God and His providential care. Answering very good. One boy, a Mohammedan, the oldest in the school, reads the Bible regularly at home, as also does his father. They read it in Tamil, which they called "the Cooly language," that being the name by which it was called in the West Indies, where they had been for many years. I was informed that both father and son would willingly become Christians were it not for their relations.

Visits of agents and people of both the districts of Rajasingamangalam and Varagani, including Karanjunai. At my request some of the principal members of the congregation were present whilst I asked the agents about their work. Present, Mr. Joseph Gnanaolivoo, Mr. Samuel Vedamuttu, together with 1 M.D.C. catechist, also 7 catechists and 2 schoolmasters belonging to the Rajasingamangalam districts, with 6 head men from six villages. In questioning the agents of these districts, as of all others, respecting the number of people in their respective villages who appeared to them to be sincerely pious and devout, I always asked them on what grounds they founded their estimates. The reasons they assigned were generally more or less satisfactory, and where in any case they seemed to

be unsatisfactory, this gave me an opportunity of explaining to them in what particulars their estimate was defective, and this I hoped would have a reflex influence for good on the agents themselves. Generally speaking, voluntary evangelistic work among men seemed at a very low ebb, and this kind of work by women for women seemed still to be in abeyance everywhere.

31st.—Confirmation of candidates from both districts ; males 23, females 23=46. This number included 4, 14 = 18, from Rajasingamangalam district, and 19, 9 = 28, from Varagani. General congregation, including the confirmed, 42, 47, 36 = 125. First address, "The Confirmed are to be witnesses for Christ, His love, His salvation, His spiritual gifts ;" second address as usual.

1st. Aug.—Evening. Went to Kalanjunai. Interview with the principal people of the place, viz., 100 Christians and 50 non-Christians. All in great distress through the failure of their crops, in consequence of the destruction caused by the great cyclone in October 1884. Full of anxiety also on account of the failure of rain up to that time, though in expectation of rain they had sowed their fields ten days before. Exhorted them to prove to their heathen neighbours the value of their religion by their patience and faith during this trial.

2nd, Sunday.—Early celebration of Holy Communion in temporary church, communicants 52. After this inspected the new church which is being here erected by funds raised, as I understand, by Bishop Wilkinson. The walls are up, and everything is ready for the roof to be put on when the materials arrive. This will be a very fine church when completed ; the most handsome, I think, of the three new ones. The church which it replaces was built of sun-baked bricks, and was swept away by the cyclone, but this one is of burnt bricks. Much delay has been caused by the difficulty experienced hitherto in getting roofing materials from the western coast.

It had been arranged that in the afternoon there should be a great open air service in an open space in the centre of the village, and great numbers of people were expected to be present, but this was prevented by an occurrence which was a great relief to the minds of the people in the place and neighbourhood. This was a sudden extremely heavy downpour of rain, which flooded every street, and rendered it quite impossible for people to sit or even to stand. I need not say that the poor people were most thankful to find that God had not left Himself without a witness in sending rain from heaven, and so assuring them that their hearts would be filled with food and gladness. Returned to Ramnad that night.

4th, RAMNAD.—Evening service in Tamil in the town church, with a sermon from St. Matt. v., 14—16 ; subject, the different kinds of lights and the causes of their difference. 82, 74, 113 = 269.

5th.—Visit in the afternoon to a place called Atyatchapuram (Bishop-town), where the people, though belonging to a poor class, have made a nice village for themselves amongst the palmyras, vying with the neatest village in Tinnevely, and have also erected a nice little church. I

preached to them from St. Luke xiv., 32, "Fear not, little flock." Present, 32, 29, 34 = 95. Went on the same night by the sandiest of all sandy roads to Kilakarai, which we did not reach without great difficulty till nearly eleven o'clock, after which only we had any dinner.

KILAKARAI.—Arrived at this place from Atyatchapuram on the night of August 5th. Met by about 700 people, many of them Mohammedans, headed by Mr. Masilamani, the native customs officer, a son of a late native clergyman, who was very useful to us in various ways. This district is in spiritual things under Mr. Vickers, as far as is consistent with his being only in deacon's orders. It is the special sphere of Mr. Gnanayutham's labours. The tent was pitched in a very umbrageous tope. The only disadvantage was that the roads and streets were so sandy that it took twenty minutes to get from the tent to the church.

6th.—Examination on religious knowledge of a recently established school. Present, 24 out of 35. All four standards had been taught the same scripture lessons, viz., the first nine chapters of Genesis. Answering very good.

Visit of agents and people, address and reply. Present 135.

7th.—Confirmation at 9 a.m. ; confirmed males 19, females 20=39.

First Address, "The Holy Spirit's descent like rain ;" second Address as usual. General congregation, including the confirmed, 48, 52, 25=125. Some candidates had been prevented from being present by causes beyond control. I determined therefore to hold a special confirmation for them in the evening. On this second occasion confirmed males 14, females 2=16.

Brief special addresses.

The services were held this day for the first time in the new church which is being erected in this place. It is one of the three good churches worthy of the name, which are being erected in three different districts in the Ramnad Mission. Of the three, this church is the nearest completion. It is ready for the roof to be put on, and a temporary screen of leaves over the open roof rendered it possible to hold the Confirmation and other services in it. The native customs officer was the largest local donor, but I understood that the largest amount of the sum raised had been from funds supplied by the Rev. S. J. Eales, late Warden of the Missionary College at Warminster. Some delay has been caused by the non-arrival of some roofing materials.

8th.—Meeting of agents. Present, Rev. P. Gnanayutham, Mr. Sadanandam, M.D.C. catechist, catechists 8 (1 absent), 3 mixed agents (1 absent), 3 masters, 1 mistress absent. Present in all 17. Congregations in 33 villages.

Inquired into the work of each person, whether school work or congregational, with special reference, as elsewhere, to the development of signs of Christian piety, and the progress of evangelistic work ; finished by an Address on the necessity of waiting patiently for God's time of granting visible fruits. A good deal of evangelistic work seemed to be doing in this district by the people themselves. Saw with pleasure amongst the agents two men whom I had met every time I visited the neighbourhood. No women as yet have volunteered to do evangelistic work.

Evening.—Attended church and heard Mr. Vickers read prayers and preach in Tamil.

9th, Sunday.—Morning. Sermon by Mr. Gnanayutham.

10th, KADALADI.—Arrived here in the morning on our way to Nagalapuram, spent the day in the tent. Afternoon.—Received a deputation of people belonging to congregations in the neighbourhood; 42 persons had come from 5 places. This was an interesting close to the work of our Ramnad tour.

MEETING OF THE NATIVE CLERGY OF RAMNAD.—After having visited the various portions of the Mission and made such local inquiries as I could, I thought it desirable to assemble all the clergy for a general conference in Ramnad. Six present, together with 2 European Missionaries.

They all agreed in believing that since my first visit to the district, eight years ago, and especially since my visit in 1880, five years ago, there had been a decided improvement in the general condition of things in the district. In one particular only an exception had to be made. There had been a falling off in numbers some years ago in some parts of the district, especially amongst people who had once been Roman Catholics, but with that exception everything appeared to have made satisfactory progress. Education, discipline, organization, the number of the communicants, in all these particulars progress was apparent, and I could myself testify to the reality of this progress from what I observed in my visits to the various pastorates. The boarding schools had made much progress. A printing press had been instituted and was in full activity; also an industrial school. I endeavoured to ascertain by inquiry of every native clergyman and every catechist whether he was endeavouring to impress his people with the necessity for real spiritual religion, and was generally quite satisfied with the answers I received. They were able to assure me that an encouraging, if not a large, proportion of the Christians under their care appeared to them to be Christians indeed. I was also anxious to ascertain what was being done for the organization of voluntary evangelistic work amongst the people of the various congregations. The amount of work done in this way by the people themselves seemed certainly very small, but I earnestly recommended all, both clergy and agents, to set themselves to the removal of this defect in future by stirring up their people to every kind of Christian work. The native clergy and agents seemed to devote themselves very steadily to this work, setting apart one day every week to evangelization, and taking with them where they found it possible, some people belonging to the congregations to teach them to take a personal interest in this work, and how to carry it on. I was especially anxious to see this work making progress in the various congregations, because I felt convinced that if the people generally came to be content with being Christians themselves without any effort to spread Christianity amongst their neighbours, they would be very apt to sink into a state of spiritual indifference, or even in time to allow themselves one by one to be swallowed up in the heathenism by which they continued to be surrounded.

I cannot conclude without expressing my satisfaction with what I saw of the work of the native clergy in general. I found six employed in various departments of work in different portions of the Mission, all working usefully in their spheres according to their opportunities and abilities. There are two, however, who seemed to me to deserve a separate mention. One of these is Mr. Gnanayutham of Kilakarai, one of the most indefatigable Mission workers I have met with ; the other is Mr. Joseph Gnanaolivoo of Ramnad, one of the ablest native clergymen in the country, and as judicious as he is able. I was very much obliged to him for kindly acting as my native chaplain throughout my tour, except at Paumban.

I was glad to meet two European Missionaries,¹ Mr. Relton and Mr. Vickers, each of whom enabled me to combine, in a peculiarly pleasant way, the present with the past. Mr. A. Brotherton Vickers is a grandson of the late Mr. Brotherton, one of the oldest and worthiest of my Indian friends. He is at present only in deacon's orders, and acts as assistant to Mr. Relton, but judging from the lively interest he takes in every person and thing around him, I have no doubt that he will become in time a very useful Missionary. I was especially glad to meet in Mr. Relton, the Missionary in charge, the son of an old and highly valued English friend, the vicar of Ealing, the earnest and devoted son of an earnest and devoted father. The more I saw of his work the more highly I appreciated it. We were also much indebted to him for the kindness and considerateness with which he arranged our various journeys and provided in every way that was possible for our comfort.

When I last visited Ramnad five years ago, it was my impression that that would prove to be my last visit ; but now, five years later, and when five years older, I have been permitted to visit this interesting and important field of labour again. Considering the degree in which I have suffered in health in various ways, most of the time that has elapsed since I returned to India, the strength with which I have been favoured throughout this tour seems to me simply wonderful. There is a promise in one of the Psalms of "bringing forth fruit in old age." I trust I may hope that the fulfilment of a portion of this promise may fall to my lot. However this may be, I hope and pray that God may grant that whatever has been said or done by me or by others on this occasion for Him and in His name may be followed by His blessing.

The Rev. W. Relton has within the last few weeks been appointed to the important position of Secretary to the Madras Diocesan Committee of the Society.





MISSION WORK IN MARITZBURG DIOCESE.

FROM THE MIDSUMMER REPORT OF THE REV. B. MARKHAM,
MISSIONARY AT POLELA, SPRINGVALE.

IT would be much easier and pleasanter to write my report, could I record native baptisms, confirmations, and communicants. But here in this advanced post it is a work of aggression—of breaking up new soil—of sowing the Divine seed in faith, knowing that it shall not return void, but shall accomplish that whereunto it was sent, and that in God's own good time it shall take root and bear fruit.

Like as we meet with instances in this remote part of the colony, of natives testifying at their homes to the light they have received while working in the towns, so what they hear at their homes may prepare the way for their seeking further instruction, when, away from the bad influences of their homes, they come in contact with better surroundings, and with the regular services and schools of the towns and stations. There they are employed, and cannot follow the pursuits of home life; and if they are amongst civilised vices, they are also surrounded by good examples and influences. Here it is the reverse; they have nothing to do but to follow their depraved inclinations.

And even were there no such encouraging thoughts, we have the command to preach the Gospel to every creature. I have not regular, periodical service at any kraal, though I have more frequent services at the principal kraals. Up to the present, I have had service at twelve different kraals, besides visiting many more. Generally the services are well attended, varying from about twelve to sixty. When there is a beer-party or a dance in the neighbourhood, and I do not find a congregation, I visit the surrounding kraals, addressing a few words to each. I have had English service at five different parts of the district, and on my return from Synod I have arranged to have service at a sixth.

At the court-house here I have monthly service, the other Sundays being filled up by the magistrate. At the other five places the service is quarterly. The attendance is from about twelve to twenty-five. I think the largest number of communicants at one time has been nine. The furthest service is distant about twenty miles. There are about 120 Europeans, all ages, in the district, and about 17,000 natives.

I have not succeeded yet in getting up a school. The only way that I can do so for the native children at the kraals will be by placing a native teacher amongst them. There is a converted native whom I have in view across the river, some four miles from us; but he is not fully instructed for baptism yet, nor quite competent to teach in school. What instruction he has received has been at a Mission station near town. Here at his home he is alone, and has to herd the horses and cattle, and so far has not found it possible to come to me for further instruction. Some Christian natives, who have purchased land about twelve miles from here, and who are connected with one of my former pupils (now teacher in one of the principal native schools in the colony), have communicated with me with reference to the education of some of their children. I am not able to undertake this at present, until we are settled ourselves, and until I can put up some building for their accommodation. Still I have this in view.

The convert I alluded to returned home about three months ago. I have seen him several times. He appears an intelligent, earnest, plodding fellow. He can read in his Testament fairly well. I gave him a lesson book, to try and teach the children near him. He has only been at home on one occasion when I have had service in his neighbourhood. He was present at that service, and I was much gratified with his sincerity and boldness in his profession. To my great surprise, at the conclusion of the service, when the last word was scarcely out of my mouth, he burst forth into a most fervent extempore prayer.

Though I should say there is no doubt about the reality of his conversion, as far as I can see there is no sign of any amongst those around him following his steps. A few Sundays ago, when I went to have service in his direction, I found that

the natives around had dispersed—some to a beer-party, others to a dance, while some of the women and children had gone to their fields a long way off in the valley to fetch food, or reap—so instead of having service, I visited five of the surrounding kraals. This man's kraal was one of them. Some women were assembled there. One of the questions they asked me was, Would they, if they became Christians, cease to be oppressed? I inquired what oppression they referred to. They answered, The hut-tax and dog-tax!

This trifling tax they find a grievance. Why? Because their life is spent in idleness, beer-drinking, and sensuality.

Often where I have service the men ask if they can discuss afterwards the subject of my sermon. It almost always results in a full admission of the truth of what I have said, and of their belief in God, but also of their inability to change their lives, and an excuse, in their not being worse than white people, for there are bad white people as well as bad Kaffirs, and good Kaffirs as well as good white people. They will listen to reasoning and explanation, and be convinced, but there it seems to end.

At one kraal where I had service lately, there is a relapsed catechumen married to a Christian woman. The man was refused baptism because he would not forego his right to take his deceased brother's wife, in addition to the one he had. And I am sad to say he still persists in this course, though he knows full well the sin he is committing, and feels the trouble of conscience.

There are some Christian natives from a Mission station located on a farm they have purchased on the River Umkomazana, one of the tributaries or sources of the Umdomauzi, some twenty miles higher up the river than this. I have not managed yet to pay them a visit. There is also a Christian native belonging to the American Mission engaged in Mission work about fourteen miles from here towards the Berg, or west boundary of this district.

So it will be seen that from the migration of these Christian natives from Wesleyan and American stations, the Gospel is being proclaimed in the remotest parts of the colony.



Notes of the Month.

WE must again urge upon all our readers the importance of the approaching Day of Intercession. Forms of prayer have as usual been prepared. To the Special Service the following words have been prefixed by the Archbishop of Canterbury :—

“The increase has been manifest which has followed the Church’s united Acts of solemn Intercession before God on behalf of Missions. Yet the vastness of the work is far beyond the efforts which hitherto we have been able to make.

—“All Churches in communion with us have agreed together to observe the same season of Intercession throughout the world.

“It is earnestly desired, therefore, that all hindrances may now be overcome, and that every parish may be enabled devoutly to seek the blessing of God upon ‘His Harvest,’ and all minds be stirred to fresh zeal for His Kingdom.

“The Day of Intercession now appointed is :—Any day either in the week next before Advent, or in the First Week of Advent ; with preference for the Eve of St. Andrew’s Day.

“The following Service is sanctioned for use at Morning and Evening Prayer, and in the Holy Communion.

“*October, 1885.*”

“EDW. CANTUAR.

THE recently established Calcutta Diocesan Council has appointed, as a Committee to itself, a Board of Missions, whose functions are thus described in its second rule :—

“The functions of the Board are to act on behalf of the Diocesan Council for the promotion of Mission work in the diocese generally, by raising funds, and by administering such sums as may be entrusted to it. The Board will, as it sees fit, originate plans for Mission work in new fields, but will take no direct action towards the launching of such new schemes without previous reference to the Council, and so far and so long as may be necessary it will exercise control over such Missions. It will further seek opportunities of making itself acquainted with all Mission work going on in the diocese, whether in connection with the Board or not, and will take counsel with others on any matters affecting Mission operations. Where grants have been made, it will exercise such control as may be

necessary to secure the proper application of the funds, and be helpful to those working the Missions."

With this new organization the Society has co-operated, and has entrusted the Diocesan Council with the administration of its grants. That body has adopted special rules for this purpose, by the first of which it is declared that,

"The Board is a Committee of the Diocesan Council elected and approved by the Council for the administration of the S.P.G. grant, which was entrusted to the Diocesan Council by the Society for the Propagation of the Gospel by the resolutions of the Standing Committee, dated March 19th, 1885."

The rules appear simple and workable, and are wisely framed so as to cause as little practical change by the alteration of system as possible. One arrangement of a personal character naturally promises to promote harmonious action. The Society's Secretary and representative in Calcutta, the Rev. G. Billing, has been appointed Secretary to the new Board. The Bishop has appointed Mr. Billing to be one of his lordship's honorary chaplains.

IT is with great regret that we record the death, on September 20th, of the Rev. Herbert Field Blackett. Mr. Blackett, who was a scholar of St. John's College, Cambridge, offered himself for Missionary work at Delhi, and went there as one of the Cambridge Missionaries in connection with the Society on taking his degree in 1877. His good work was, however, shortened by the failure of his health. Being forbidden to return to India, he was appointed last year the Society's Organizing Secretary for the dioceses of Ely and Peterborough. During the short time that he held this office he was widely respected, and by his energy and force of character did not a little to advance the Society's cause in the two dioceses. The somewhat sudden illness to which he succumbed was a return of the fever from which he had suffered in India.

GREAT interest attaches to the recently-issued Pastoral of the Bishop for Northern and Central Europe (Bishop Titcomb). It is a thick pamphlet of fifty-eight pages (published by Rivington's), full of valuable information about the

chaplains, and wise and cordial words of counsel and encouragement for the chaplains and their flocks. The tables in the appendices present, in a clear shape, information of great importance which has never been got together before.

A passage on the position of the Episcopate among the Foreign Churches of the Continent is noticeable, standing as it rightly does in the forefront of what may be called the Bishop's first formal public utterance :—

“An impression prevails among a limited number of very scrupulous-minded Churchmen that the exercise of episcopal supervision over English congregations on the Continent is an interference with the rights and privileges of foreign Churches. If it were so, my position would be painful. I shall, therefore, say a few words at the commencement of my Pastoral, by way of showing that this opinion is not only unnecessarily sensitive, but absolutely baseless and visionary.

“My arguments are grounded upon three plain and simple facts, each of which is indubitable and unanswerable. (a) *This Episcopate can in no sense be called territorial.* I make no pretensions to be the Bishop of a foreign diocese. There is, consequently, no invasion of authority over ground claimed by foreign Bishops ; and it is simply an unmeaning use of words to call me a usurper of the rights and privileges of others. (b) *There is nothing aggressive, even in spirit, belonging to this Episcopate.* If the Bishop of London had commissioned me to go through your chaplaincies as a propagandist on behalf of the Church of England, the allegation now contended against would be fair. But every one knows that this is not the case. So far from it, I always caution you to avoid proselytism ; for, while we receive the rights of liberty in foreign nations, nothing could be more improper than to use them for that purpose. You live as English communities in different countries, and naturally desire to worship after the manner of your fathers, according to the rites and discipline of your own Church. Beyond that, you have no ecclesiastical standing-ground ; and the moment you become aggressive—by attempting to persuade either Roman Catholics, or Lutherans, or members of the Greek Church to join our own body—that moment the *raison d'être* of your Church life in those countries becomes lost. (c) *If an English Bishop were not to exercise this supervision over you, it is quite certain that no foreign Bishop would attempt the task.* Who could conceive such an idea ? It therefore comes to this : that if the Church in England does not supply the supervision, she must leave her scattered children neglected and uncared for. To say, then, that under such circumstances we are interfering with the privileges of foreign Churches, seems to be making a statement which those Churches themselves would be the very first to disavow.”

We would refer all interested in the work of the Church of England on the Continent to the Pastoral itself for the modest

accounts of the Bishop's wonderful travelling in the performance of his work, and the various matters of importance about which he speaks.

FROM a letter of the 18th of August by the Bishop of Maritzburg, we take a few notes. The Rev. J. W. H. Banks, whom he mentions, has but lately gone to the diocese, having previously been at work in British Honduras. Archdeacon Usherwood is coming to England :—

"I am thankful to say that Mr. Banks has made a capital beginning at Stanger, the seat of the magistracy nearest Zululand, in the parish of Nonoti, where I have long wished to place a clergyman. He has been warmly welcomed, coming at a most opportune moment when the Wesleyan minister was just leaving the place, and he is working with zeal and tact. Archdeacon Fitzpatrick, too, has made a most favourable impression at Estcourt, where, with the newly-ordained deacon, Mr. J. Strickland, a brother of his predecessor, he will, I hope, be enabled to do a good work in that enormous parish.

"You will probably have heard that Mr. Whittington has resigned Durban on account of an utter breakdown in health. I am hoping that the expected mail will bring me the intelligence that Mr. Carlyon is coming to take his place.

"I have confirmed 150 persons since my return, and am starting this week to confirm at Richmond and Springvale, and after consecrating the church at Ixopo to hold a confirmation at Verulam. The ordination on Trinity Sunday added three priests and two deacons to our ranks, but this does not make up, even in numbers, for those I have lost lately ; and it is impossible to estimate the loss which Archdeacon Usherwood will be to the diocese."

CANON CRISP, of Thaba'Nchu, writing on July 30th from Bloemfontein, where he is staying during the illness of the Archdeacon, says that he is hard at work there preparing for the press a new edition of the Prayer Book, which is to be published by the S.P.C.K. :—

"To-morrow I hope to receive from Thaba'Nchu the proof of the last sheet of our Serolong version of the New Testament, a task which, begun in February, 1884, I have just completed—though small-pox, the raid of last year, and the constant scares which have been our normal state since, have seriously interrupted it.

"At Thaba'Nchu things are, I hope, gradually becoming more settled, but it will be a long long time before all is well with us. The Free State Government has dealt honourably with the Barolong as to land, and has recognised every right which could be proved."

ST. MARY'S Church, Pilgrim's Rest, in the diocese of Pretoria, has been happily completed, and the Rev. Frank Dowling, the Missionary, speaks warmly of the valuable services rendered by the building committee, and of the way in which the members of his flock have worked with him in bringing the undertaking to its completion.

THE Bishop of Tasmania has at present vacancies in his diocese for three or four well-qualified clergy. The stipends offered are from £150 to £200 per annum. The Bishop makes an especial point of their being "able to ride," and he adds: "I can honestly say, that work in the bush is attractive and exhilarating. If they would come out only for five years, it would be a real boon and relief to me."

ST. THOMAS'S College, Colombo, under the efficient Principalship of the Rev. E. F. Miller, is doing work to the character of which there is abundant testimony:—

"The work in the Collegiate School has been carried on not unsuccessfully, as the various examination lists show. Fourteen out of sixteen candidates passed the Cambridge Local Examinations, six out of ten candidates passed the Calcutta Entrance Examination, and our one candidate for the Calcutta First in Arts Examination was successful."

AT St. Saviour's Mission, Thlotse Heights, in the diocese of Bloemfontein, the Easter Festival, writes the Rev. John Widdicombe,

"Was gladdened by the baptism of four adults—all converts from heathenism, and all, as far as man can judge, in earnest in their profession of our most holy faith.

"During the quarter we have removed into our new Mission House, which proves to be a very comfortable dwelling after our eight years' sojourn in poor little round huts."

FROM Constantinople the Rev. Canon Curtis, the Society's Missionary, sends notes on points of interest in his work. A society, or guild, which he has lately set on foot, in accordance with plans which he has had in view for many years, appears to have a great possibility of usefulness before it in

such a place as Constantinople. It is called the Christ Church Guild :—

“A few members of the congregation have conferred together to consider questions regarding Bible difficulties, Church ritual, method of discussion with strangers and objectors, Church History, general and special, &c. I have always hoped that members of our congregation who, in daily contact with unbelievers, are drawn into dispute, would study the best ways of answering inquirers and gainsayers, and at the same time give to the rest of us the benefit of their actual experience. One way that I have adopted is to invite questions, and then at the next meeting to answer the questions in writing, reading out my replies in the hearing of all and handing the MS. to the inquirer. Romanists, Mohammedans, Protestant Dissenters, having certain ‘cut and dried’ objections to the Truth as we hold it, the careful study of what has been said will prepare us for what will be said again.”

FROM the Bishop of Madras the Society has learnt the loss it has sustained by the death of the Rev. Dr. Bower. We cannot place on record a more fitting testimony to his worth than is expressed in the Bishop’s words :—

“The death of Dr. Kennet has soon been followed by that of his fellow-labourer, Dr. Bower, who died on the 2nd Sept. at his son’s house at Palamcottah, whither he had gone several weeks ago for a change. He had been sinking for the last few months. You know that he has been one of the most laborious, learned, and highly respected of our Eurasian clergy. He was an excellent Tamil scholar, had studied the other Dravidian languages, and Sanskrit, and was well acquainted with Hindu philosophies, myths, religious theories, and customs. He was also a man of very kindly disposition, always ready to help in any work, a fluent Tamil speaker, winning attention and amusing by his lively illustrations, stories, quotations, proverbs. He was free from the false pride which is so common among Eurasians. Not only was he a credit to the S.P.G., but the S.P.C.K. and the Bible Society were largely benefited by his labours, paid and unpaid. He was the chief reviser of the Tamil version of the Bible, edited in 1871, and did much in connection with our S.P.C.K. press in editing and correcting vernacular works. His death is a great loss to me and to the diocese.”

MR. NODDER, who has recently gone to begin the work of the Society’s Mission to the Andaman and Nicobar Islands is, we are glad to hear, making good progress with the Andamanese language, and is now able to talk with his pupils on ordinary subjects. He has seven Andamanese and two Nicobarese boys studying English, and with the help of the

catechist, recently appointed to the Mission, he will no doubt be enabled to make greater progress in school work.

LIVERPOOL has had a most successful anniversary. On Monday, October 12th, the Mayor, D. Radcliffe, Esq., entertained 160 of the friends of the Society at a tea banquet in the Town Hall, between the afternoon and evening meetings.

At the former the Lord Bishop of the diocese presided, and also spoke in the evening, when the Mayor was in the Chair. His worship was able to inform the meeting that—

“The Sunday’s collection at the various churches considerably exceeded the amount of money collected for the same purpose at the same period of last year. At Mossley-hill the sum of £78 was collected, and at St. Margaret’s, Prince’s-road, the large sum of £121. This must be exceedingly gratifying to the friends of the Society, and showed the deep interest which was taken in the work being done.”

The Bishop in concluding his address, and referring to emigration, said :—

“I believe that colonisation well managed is a grand help to the State and the nation, but if England sends her sons and daughters out to the colonies, she ought to send with them, or immediately afterwards, the Word of God, the Gospel of Christ, and to provide something for the soul as well as the body. The colonists love the mother country, and if England only did her duty by her children she would never want in the time of need should her enemies attack her. If we really desire to help the colonies we ought to give readily and gladly to the Society for the Propagation of the Gospel.”

The meetings were also addressed by the Rev. R. R. Winter, of Delhi, the Rev. C. G. Barlow, of Queensland, and the Rev. Dr. Forrest, whose eloquent speech contained the following passage :—

“There were some people who thought that divisions were good in things religious just as other people contended that competition was good for trade. Competition often led to sharp practice and dishonesty, but eternity alone would tell what irreparable injury unnecessary divisions and party strife had inflicted upon religion. They thankfully acknowledged that a great deal was being done in modern times towards a real and more substantial unity, more especially in the work of spreading the Gospel. The Society was supposed by many people to be identified with one particular party in the Church, but being a member of the Committee he could say that he never heard of a resolution being carried which would not command the cordial assent of every moderate man in the Church of England.”

A CLERGYMAN in Cornwall has labelled some of his bee-hives "S.P.G.," having devoted the bees' earnings to the Society. He is accordingly offering for sale a crate of twenty-one one-pound sections of clover honey at 1s., and about 12 lbs. of extracted honey at 10d., with 2d. extra for 1 lb. or 4 lb. bottles. He asks us to find purchasers.

THE Bishop of Guiana reports an interesting gift from one of the landowners in his diocese:—

"Only yesterday did I proceed by invitation of the representative of the owner of a property about thirty-two miles from Georgetown, situated at the mouth of one of our creeks, or rivers, upon which a church has been erected of most solid materials, and of excellent proportion and design, by the proprietor, Mr. McConnell, at present residing in Holland Park.

"The church stands in a nice block of land of about five acres, which has been well drained, and everything within and without tells us that the gift is intended to be of enduring benefit to the Church in the district, as well as an honour to the diocese.

"Besides the material fabric, with all that is required for the propriety and solemnity of religious worship, including a very chaste font, communion vessels, and even a small organ, &c., Mr. McConnell proposes assigning £200 per annum, and possibly more, as an endowment, when a suitable addition to that sum can be raised elsewhere. We therefore can depend upon an income for the clergyman of £250 per annum, with a small, but very suitable residence, until the parsonage is built. It is my wish that Mr. McConnell should himself nominate a clergyman, and I have recommended him to take counsel with the rector of the church he attends in London—adding that my friend Prebendary Tucker will, I am sure, readily give whatever aid may be in his power in finding an earnest young man.

"We want a really able and devoted young man, for a great Missionary work may be carried out in connection with the Church in this new district, and I shall be more than thankful if one can be induced to come to us either from Oxford or Cambridge. I lay great stress upon this, and it will rejoice my heart to welcome such an one.

"I am going through the visitation of my diocese with comparative ease to myself, but the shadows must soon be lengthening out, and I cannot hope nor expect to be as I am very much longer; but so long as I can work I am most desirous to be engaged in laying the foundations of the Church deep and sure, and I crave such assistance as you can afford to Mr. McConnell in furthering the completion of his gift."

The name of the place is Cane Grove, Mahaica.

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REPORTS RECEIVED.

Reports have been received from the Rev. R. Balavendrum and W. H. Gomes of the Diocese of Singapore; T. A. Young of Montreal; W. Newton of Saskatchewan, and H. S. Crispin of Nassau.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, October 16th, at 2 P.M., the Bishop of Colchester in the Chair. There were also present the Bishop of Antigua, the Rev. J. E. Kempe, and thirty other *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to September 30th :—

Society's Income for 1885.

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

January—Sept., 1885.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND	21,998	14,329	2,272	38,599	69,807
SPECIAL FUNDS	6,191	128	3,232	9,551	14,138
TOTALS	28,189	14,457	5,504	48,150	83,945

B.—*Comparative Amount of Receipts for the General Fund at the end of September in five consecutive years.*

	1881.	1882.	1883.	1884.	1885.
Subscriptions, Donations, and Collections	£22,597	£25,863	£22,117	£22,630	£21,998
Legacies	4,472	4,311	6,310	6,257	14,329
Dividends, Rents, &c.	2,840	2,902	2,777	2,878	2,272
TOTALS	29,909	33,096	31,204	31,765	38,599

3. The Rev. A. Mackintosh, from Honolulu, addressed the Society.

4. All the candidates proposed at the meeting in June were elected into the Corporation. The following were proposed for election in December :—

The Rev. C. H. Lowry, Kirby Ireleth, Broughton-in-Furness; Professor Monier Williams, Balliol College, Oxford; Rev. S. Coode Hore, 264, Dalston Lane, E.; Rev. Reginald Shutte, S. Michael's, Portsmouth; Rev. G. Jones, Dummer, Basingstoke; Rev. Frank Lethbridge Farmer, Millbrook, Staleybridge; Rev. A. Newman, Axminster; Rev. H. C. Grant, Chilbolton, Stockbridge, Hants; Rev. A. W. Cooke, Brighton, Alresford, Hants; Rev. C. R. Baskett, Morecombe Lake, Charmouth; George William Bell, Esq., 114, Chancery Lane, E.C.; E. Glover, Esq., Hadleigh Park Road West, Birkenhead; and Rev. C. J. Ball, Chaplain of Lincoln's Inn, W.C.



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

DECEMBER 1, 1885.

ROORKEE.

MIDSUMMER REPORT FROM THE REV. F. H. T. HÖPPNER.—
RELIGIOUS FAIRS.—MOHAMMEDAN CONVERTS.—PERSECUTION.—FIRE AT SHAHPORE.



THE beginning of this quarter found our catechists at Hardwar, and as soon as Good Friday and Easter were over, on April 6th I also went there to assist them in preaching to large crowds of Hindu pilgrims who had assembled there to celebrate the "Half Kumbh" fair, which occurs every six years, in anticipation or succession of the "Great Kumbh" fair, which takes place every twelve years, and of which an account was given six years ago, in April, 1879.¹ As there was another large fair this year, from the beginning to the middle of March, called the "Maha Barni" fair, as mentioned in my last quarterly report, where there were assembled between 200,000 and 300,000 people; the "Half Kumbh" had only about or a little more than 120,000. Still, more than enough for us to reach with the Gospel. The catechists, who were joined by two other catechists from Dehra Dun, had already preached for a week when I arrived, and we had then another week of hard labour. But I am happy to say that from beginning to end we had very large,

¹ See *Mission Field* for November, 1879.

quiet crowds to listen to our preaching and argue with us ; and I am quite confident that the Word will not return void, but many are convinced and become convinced THAT THIS IS THE TRUTH which we bring them. Still, if we think that *we* can do it, and that *we* can accomplish it, then we are mistaken. Idolatry, though shaken a good deal already, and lightly esteemed by many of the Hindus themselves, is still so firm that no human skill, no human wisdom, and no argument of the most learned can shake and uproot it. This was experienced by the two Dehra Dun catechists who have been living in the Punjab, and came for the first time to Hardwar. One of them said, "Oho! I know that Hinduism is strong, but so I have never witnessed it. It is just as if Satan himself was leading them on to the bathing ghaut, and was inspiring them, so eagerly bent are they upon the bathing in the Ganges. Such enthusiasm I never saw. If Jesus Himself does not show wonders from heaven, then we shall never be able to do anything effectively," &c.

This was the first impression of an educated native Christian who has studied in the Lahore Divinity School. But then, thank God, the Lord is with us and helps us, and He brings the Word home to their hearts, that they believe and are saved. We know that many would like to shake off Hinduism, with all its idolatrous customs, at once, if they only saw their way clear to get their livelihood ; but as on becoming Christians they are thrown out of their social position, and are deprived of their means of subsistence altogether, they naturally hesitate.

Still that the Word takes deep hold of their hearts, and that they venture then to come out—Hindus as well as Moham-medans—we have often seen and witnessed, and that of late again.

On Whit Sunday we were privileged to admit seven souls into the Church of Christ by Holy Baptism, namely, a Moham-medan family of the Punjab—the man 50 years old, his wife 40, three sons of 26, 17, and 13 years respectively, a daughter of 10 years, and the wife of the eldest son of about 17 years—all very nice and earnest people. They had come to Meerut, where they were instructed for five months by the native pastor of the C.M.S., and were tried in every way, and found faithful

and true. But as they found it very difficult to earn their livelihood at Meerut, and as the opposition on account of the Mohammedans would have been very great, the native pastor there sent them to Roorkee, and asked us to look after them. We did so; and when after further trial we found that they had no other object in view than their salvation, and that they were well advanced in the Christian religion, we admitted them on Whit Sunday. They are of the highest Mohammedan order, namely "Syeds," and are well read both in Urdu and Persian, and also a good deal in Arabic. They try very hard to earn their bread. The eldest son, who is able to take a high post as Persian writer, or as a jamadar in the police, or elsewhere, and earn a good salary, is not ashamed to work hard as a tailor, which profession he has also learned, to earn his bread and give also to his parents, till he can find something better. And since they were baptised they have had to suffer a good deal of persecution from the Mohammedans. They are threatened almost daily; and one day when the father and his second son had been to see me, and had received some instruction, on going home again, when passing the canal bridge, the son went down to the canal to drink water, and whilst the father was waiting for him on the bridge, he was accosted by six passing Mohammedans in the following manner: "Have you become a Rirani?" ("Rirani" means in reality an East Indian of mixed blood.) He answered: "No, I have not become a Rirani; I have become a Christian." They: "What book taught you to become an infidel?" He: "This book" (pointing to the New Testament he held in his hand) "has taught me the truth, and has showed me the way of salvation." Then one of them said a word which he did not understand, but which he thought must have meant "Knock him down!" for one of them rushed upon him, snatched the book from his hand, and gave him a knock with the same in his side, that he fell down to the ground, and the New Testament a distance away. And then he got four or five knocks more, till a Hindu who passed said, "Why do you beat him? What harm has he done you?" Then they left him, and went away as fast as they could. The poor man had to be helped up and brought home, and could not get up from

his bed for several days. This was in the broad daylight, between one and two o'clock in the afternoon. And although a policeman is supposed to be on the bridge always, yet no policeman was to be seen or heard of in all the direction. But the poor man was glad that he had been counted worthy to suffer for Christ's sake. Then, on the other hand, he has also great joy. Many of the people, both Hindus and Mohammedans, come to his house and ask what induced him and his family to become Christians, and to leave everything? And he has then good opportunities to explain it to them, and to read to them the Word of God. And as he knows a good deal of medicine, the people call him to their houses in cases of sickness, and he has gained already the confidence of many.

On Trinity Sunday another young Mohammedan, who was mentioned in my report of the 31st December last, having come as an inquirer from a small Mohammedan fair, and who had since been under instruction, was baptised and admitted into the Church. He is 26 years of age, and was fully convinced of the truth, and urged to be baptised now. He is the son of a good family in this (the Saharunpore) district, and we trust that nothing but true conviction has brought him to decide with us.

We commend all these souls to the prayers of the Church that they may remain firm and grow in grace, and become ornaments to the Christian name.

On April 21st I went to the Christian villages; first along the railway works to Luksar, Kharanja, and Mundikheir, where a number of our Christians are employed; and then to Ranjitpore, Bhagpore, and Shahpore, to hold Divine Service with them and baptise children.

On Thursday, April 23rd, I had Divine Service with the Christians at Shahpore, in the school-house, as is usual on such visits. Service commenced at 10.30 in the morning, and was over by 12 o'clock. Just when we were rising to go out, a very sad and frightful occurrence took place. One of the Christians, lifting up his eyes, called out, "Fire!" And what did we see? At a distance smoke arose, and the flame burst out—a house was on fire! The Christians all rushed to their houses, which

were in front of the school, to take out their things. As the wind bore in another direction, I hoped that the Christians' houses, and consequently those of the heathens and Moham-medans who lived on the other side of the school, would escape. But scarcely were ten minutes passed when one of the Christians' houses caught fire. The catechist who was with me, and I, then rushed into the school to take out tables, chairs, benches, books, &c., and our own things, as that is also the room for us to put up in, and carried them into the field. And no sooner had we done so—in less than ten minutes certainly—the fire was upon us. And in less than half an hour more the whole village of about 275 houses, or huts, had disappeared from the spot, and heaps of smouldering ashes were lying there instead! And a scene of lamentation and crying was before us: women and children were standing or lying about deploring their loss, or beating their heads; and men looking aghast and contemplating what should now be done, as that frightful element had devoured their many days' and weeks', or perhaps years' earnings, in a moment. The Christians and those on the other side of the school had saved at least something, as their clothes and beds, and other little things, although all their wheat, which had just been cut and brought in from the field, was also burned; but those who were living near where the fire came out saved scarcely their bare lives, so rapid was the fire. It was just as if rocket after rocket was struck, and so house after house went up in rapid succession, because a high wind was blowing, and the heat was intense, it being already in the hot season, and the houses all of straw walls, as well as the roofs.





CHURCH BUILDING BY NATIVE CONVERTS.

ST. JAMES'S MISSION, PEDDIE, GRAHAMSTOWN DIOCESE.—
REPORTS FROM THE REV. W. H. TURPIN AND MR. PATTISON.
—A NATIVE PARABLE.

PEDDIE is a district in the diocese of Grahamstown, where the Mission under the immediate charge of a Mr. J. Pattison, a catechist who is to be ordained deacon in a few months' time, is part of the pastoral charge of the Rev. W. H. Turpin, of St. Philip's. We have received from Mr. Turpin an account of the opening of the new church at Peddie, which he has accompanied by a fuller narrative from Mr. Pattison.

From the latter we take a most interesting description of the way in which the native converts have surmounted difficulties, and bravely thrown themselves into the work of church building:—

"The work has gone on fairly well, considering the bad state of the country, and people. The work has been hindered, owing to the young people belonging to the choir and Sunday school having gone away to work in the towns. However, the services and Sunday school have gone on without any interruption from lack of voices to sing.

"Moreover, the old men, in spite of the poverty among them, came to the work of building the little church until it was finished, and ready to be opened.

"I cannot speak too highly of them, for they were never absent, and while at work they would work hard. One man, I must mention, gave ninety days' free labour, and all the others came between fifty days and ninety days. I had no difficulty in getting them to come early or to remain late, and if they are as diligent in working out their own salvation as they have been at the church, I think that they will not be found wanting."

The church was opened by the Bishop of the diocese, who held a Confirmation.

"Ten persons were confirmed, and I trust they will continue to be His for ever, and daily increase in His Holy Spirit more and more, until they come to His everlasting kingdom. After the Confirmation service followed

the Holy Eucharist, when fifty persons communicated. It was a most solemn service, and great reverence and godly fear was upon all. Some were receiving for the first time, and one could tell by their faces and manner that they felt the solemnity of the service. Many, I feel sure prayed that they might receive the necessary strength to fight the good fight of faith."

On the afternoon of the same day a very interesting gathering took place, at which Mr. Pattison made a statement of the history of the erection of the church:—

"On the second day after the destruction (by a gale of wind and hail) of the late little church, the men and myself had a meeting among the ruins of the old church, which the people had built themselves. I proposed that we should build our new church of brick (as the late one was of wattle and daub, which looked well), and 'no man stood with me,' for they said, 'Who will make the brick? where is the mason? and where is the money? We are too poor to give cattle to pay the labourers.' It was a thing impossible in their minds at that time. I said at once, 'I will find the mason, and God will send us money, and I will show you how to make brick,' and if they would do that I would ask no more. After a great deal of talk they agreed to begin at once. So that very day the work began, and went on well for ten days, when none came, through some misunderstanding among themselves. For three months the work stood, chiefly from want of water. When we had rain again the work went on, until the 24,000 bricks were made. Now we began the work of building; the mason was found, and in a short time the walls were up. The carpenter was found, who put up the woodwork and iron. The people next, with the help of the mason, plastered the inside and outside, and lastly white-washed it throughout.

"I next called the women together, and between them they soon put the floor in order (which was an ant-heap hammered hard with stones). I mentioned also the great assistance given by Mr. Turpin, the superintending priest of the Mission, who kindly undertook to raise the money for iron and wood, which was nearly the £60 which we required. Again I mentioned the help given by Mr. John Bartholomew, the store-keeper, near the Mission. He lent me any tools—such as spades, picks, &c.—I required for the work.

"When I had given this statement, John Mzamo, the native catechist, addressed the congregation, and this is a summary of what he said:

"When Mr. Pattison told me that he wished to begin the new church, I said at once, you cannot; the people are too poor, and where can so large a sum of money be got? He told me his plans, but I only shook my head. The next time I went to the Home Station I saw they were making brick, but even then I doubted when I saw some of the principal men had not joined the work. I again visited the Mission, and saw the fire in the kiln. Now I thought something might be done. Now to-day I see

and confess that I was blind, as we are all witnesses that what was then impossible in our minds was possible by faith in God. This day, and what has been said, reminds me of a story told by our fathers. When the Fingoes lived far away up country there was in a certain village a lame man and a blind man. Now it came to pass that the Zulus came against that village, and the Fingoes had to flee, leaving behind them the lame and blind men. The Zulus were merciful to these two men, and did them no hurt, only taking away what they thought would be useful. After a while the lame man said to the blind man, "Why do we stay here? there is no food left us; we shall die if we remain here." "How can we go?" said the blind man. "You cannot go, because you are lame; I cannot go, because I am blind." "Stop," said the lame man, "if I get on your back I can show the way to you, and in that manner we may find food, and probably our friends." So it was agreed, and away they went. After travelling a long way, and they were very hungry, the lame man said, "I see the eagles far away in the distance." "Then," said the blind man, "there must be some dead or wounded animal there; we can live on that for a while." The lame man said, "As I saw the eagles first, I must have the first claim." "No," said the other, "that is not fair. I carried you, and ought to have the first claim." So they could not agree, and sat down, the one unwilling to show the way, and the other unwilling to carry the other. After a while one said, "While we are talking here the eagles may be eating all. Let us agree to share the spoil equally." So they moved on, and found not only the food, but also their friends. This was the case with us. We were the blind man, Mr. Pattison the lame man. He saw the way, and we had the strength to follow that way, and while we all united equally to do each our own part, the work was done; and now we are thankful for the reward. Let us continue to do this always."





ST. JOHN'S, KAFFRARIA.

EDUCATION OF THE SONS OF HEATHEN CHIEFS IN THE MISSION SCHOOL AT NCOLOSI.—REPORTS OF THE REV. A. G. S. GIBSON.—WORK AMONG THE PONDONISI.

THE action taken by Umditshwa in sending his “great son” Umtshazi and five other boys, to Ncolosi to be educated seems likely to produce a good effect among the Pondomisi at large, and the result thus far, as concerns the boys themselves, is very satisfactory.

The boys live in a hut by themselves, in which also they have their meals. Their mode of life is, in some respects, Kaffir, *i.e.* they sleep on mats, not mattresses or bedsteads, and their two staple meals are composed of mealies, or Kaffir corn, and amasi; in the middle of the day something is sent them from my own table—bread, vegetables, sometimes tea or meat. The aim in the matter of living generally is to keep their tastes *simple*.

All the morning the boys are in school. In the afternoons and evenings they are free to do what they like, after manual work. Their spare time they spend, partly in re-conning lessons, talking, washing their shirts and themselves in the Ncolosi stream, and playing games of their own, the two favourites being a kind of single-stick, and something which recalls very much “Aunt Sally.” On Friday they are allowed to go home till Sunday, the Great Place being quite near enough to allow of this.

Of the general character of the boys (who, it must be remembered, are entirely heathen, and hitherto utterly untrained) I can hardly speak too highly. In five months I have

really had no complaint to make of them. The features that have struck me most have been their diligence (and corresponding progress) in work, their willingness, obedience, and honesty. Umtshazi, by reason of his position, acts practically as a sort of monitor, and has faithfully reported (without ever being instructed to do so) anything that he has thought wrong either in himself or the others; matters which I could not have discovered of myself. Two of them, Sokotyo and Umtshazi, have made such progress in their work that, at the examination at the end of June, I was obliged to give them both prizes.

* * * * *



THE PARSONAGE HUT, UMTATA.

For a considerable time now one of Tami's sons (he is a petty chief) has been coming to me as a day-boy. There was hardly enough room in the hut for me to take him as a boarder at present, but I have promised to do so after the winter holidays. At the same time Umdunyelwa (a petty chief some ten miles away) will send me one of his sons. This will make seven Pondomisi boarders, all of what may be termed the aristocracy, consequently I am now building for them at the back of the parsonage.

When the school reopens, Mnqubumntwana, a Pondomisi

policeman in the service of the R.M., will also send me one of his sons; he, however, will board with the teacher, Robert Tshele.

Umdunyelwa has applied for a day school in his own heathen location. If I can find the funds, I hope to open one there next month, but the hypothesis is a very large one.

If the Church is unable to take advantage of this opening among the Pandomisi it will be a matter of very great regret.

In a later letter Mr. Gibson adds:—

“The neighbouring chief, Mtengwane, also called me in, and at a meeting of his people gave a large grant of land in his location to the Church. I have since that date been enabled to appoint a resident white catechist to this work, a gentleman of the name of Mr. Williams, well conversant with the natives and proficient in their language.

“I also paid visits to various white people at different places, from Mount Fletcher to ten miles beyond Ugie, a base of sixty miles, the farthest points being respectively about eighty and fifty miles from here preparing candidates for confirmation. I further went to see Bikwe, and found him evidently contemplating an application for church and school, but not yet fully prepared for it: his people are heathens.

“On August 31st seven of my boys arrived—two white and five Pandomisi, the latter a day before they were due. Since that time one of the latter has had to leave me, owing to his people having been smelt out; and, on the other hand, four others have come. I am very glad to be able to say also that some Pandomisi from outside the Mission are beginning to come to the Sunday services; chiefly such as have already been brought in contact with Christianity elsewhere, and only recently returned here.

“During the past month I have been a good deal occupied in translating a number of prayers into Kaffir, for the use of my people, and also in preparing a book of sermon-sketches for my preachers. I am convinced that such a work is urgently needed.”





BLOEMFONTEIN.

PART OF THE REPORT OF THE REV. CANON GAUL, OF KIMBERLEY.—THE STRAIN ON THE HEALTH OF MISSIONARIES.—UNFAIRNESS OF FRIENDS AT HOME.—SKETCH OF THE WORK.—THE DISTRICT.

THE Church's work at Kimberley, South Africa, has been carried on under varying, and, at times, romantic circumstances, by a succession of devoted clergy. The Revs. J. Rickards, F. W. Doxat, C. B. Maude, W. A. B. Boston, and W. F. J. Hanbury have all spent and sacrificed no inconsiderable portion of their natural strength amidst the uncongenial conditions of life of these diamond diggings. Nearly every priest who has laboured here has been stricken down (in some cases twice and thrice) by fever. Messrs. Maude, Doxat, and Hanbury indeed were simply ordered *home* by the doctors to save their lives. It would be well if some of the light-hearted critics in their snug security at home could be made to realise that at least some "returned empties" went out full of physical strength, and in the prime of life find themselves too often *emptied* of their vigour, and invalidated home, and pretty certain to receive an ungracious welcome.

I state this quite deliberately. This feeling, I know, rankles in many hearts, and, I believe, is *one* reason why many men hesitate to come out to colonial life who would be quite willing to give a few years to Mission work, if only they didn't hear a sort of threat thundered at them—in the air, of course—and seeming to say, "Don't you ever dare to set foot on your native land again, if you once go out."

My predecessors in this cure have been all hard-working, self-denying men, and so I have but entered into other men's labours.

The organisation at present is as follows :—

(1) *Clergy*.—The rector, with Revs. J. T. Darragh, B.D., and W. Griffiths as assistant priests.

(2) *Buildings*.—(a) *St. Cyprian's Church*. An iron and wood structure, which from the frightful price of carriage, and its semi-destruction once by a hurricane, has cost £7,000—holding 600 people. (b) *St. Augustine's Mission Church*, holding 150. (c) *St. Cyprian's Boys' School*. (d) *St. Augustine's School*. (e) *St. Cyprian's Mission School*. (f) *The Rectory*. (g) *A Clergy House*.

Offeratories.—These are our only means of support. A sovereign here equals about 7s. at home in purchasing power. The average weekly offertory in St. Cyprian's Church is £22, and our weekly expenses about £25. The balance has to be raised by special efforts. My income of £600 (= £200 at home) will, I fear, have to be reduced shortly, as times are bad. If I can exist on this reduced sum, of course it must be done; otherwise, one of my assistants must go, which will lead to a terrible weakening of the work, for I am not only rector of Kimberley, with its thousands, and its heat and dust and trying conditions, but also rural dean of Griqualand West, and now of Bechuanaland. And for this reason, a year ago I urged strongly upon the Society my appeal for £200 a year for the two branches of half-caste work and itinerating, *if the work is to develop at all*.

I am advised again and again thus :—"Don't worry yourself with the district work—throw it up, and stick to the parish. Leave it to the Wesleyans, or any one, if the diocese or the S.P.G. can't send help."

However, by careful arrangement I am able to visit most places in this huge tract about three times a year, and if the Society could but realise the delight of the few scattered Churchpeople, they would feel doubly repaid for their anxieties and their hard work at home on our behalf. Honestly, I believe a few hundreds spent for a few years in these new tracts of country would save thousands afterwards. For there is a large number of colonists who are practically *unattached*, who commit themselves to the first English religious body that ministers to

them ; and, if the Church comes first, their early prejudices vanish, and they become, instead of opponents, strong adherents.

Then there is *our half-caste coloured work*, which grows and grows, and for which we need another priest. In *some* ways it works in with our European work, but in others it is quite distinct ; *e.g.* in school work, in confirmation classes, &c. They have (D.G.) the same font and the same altar, but their *character* demands special agencies for evangelising, &c.

We have just built the first part of a new school for this class, and for poor white children. This is our opening week's work, and there are eighty-three in attendance. God has signally blessed the Society's grant given to me for Beaconsfield parish three years ago. I pray the Society *to follow up a proved success*, and give to this much larger parish (embracing the Cape mixed race—Hindus, Malays, and poor Europeans of all sorts—the aid so much needed, and *with such vast promise of success*.

With regard to our *district work*, services have been held from time to time at *Douglas, Griquatown, Daniel's Kuil* (kuil = den), *Boetsap* (where we have a regularly organised Mission school), *Vryberg*, and at various farm-houses *en route*. At Douglas I have had as many as twenty communicants (some of whom travelled thirty miles to the service). Last week I baptised a child in St. Cyprian's that had been brought seventy miles, and on Saturday I married a couple who had travelled 180 miles for the purpose. I start on Monday for the north. Baptisms await me all along my road ; and at Boetsap there are, besides, about thirty candidates for holy baptism, who have been under the instruction of the catechist for a year, consisting of Barolongs, Griquas, &c. If only some of our good friends at home would *realise what distances mean* in a colony (for *distance* is annihilated at home), and then remember how difficult it is to get away from a town parish even in England (with all its friendly and brotherly help from *neighbouring* parishes) they would, I am sure, feel that men and means ought to be provided, at least for a time, to every new district opened out to the Gospel by war or commerce.



THE ABORIGINES OF AUSTRALIA.

FROM AN ARTICLE IN THE PERTH "STANDARD."—MISSIONS
TO THE NATIVES IN WESTERN AUSTRALIA.—THE REV.
F. B. GRIBBLE OF WARANGESDA.

THE duty of the Church to make an especial effort to Christianise the native tribes of this colony, and to counteract in some measure the evils which the contact with civilisation invariably brings upon the native races, is plain and imperative. The North-west affords a new and hitherto untried field in this direction, and in any effort to establish a Mission in that part of the country, there would be less to undo than in those older districts where habits of vice and intemperance have already so effectually done their work.

What has already been accomplished in South Australia at Poonindie and Point Macleay, and in this colony by the Roman Catholic Mission at New Norcia, is sufficient proof that Missions to the aborigines are not without results when conducted by men who are willing to devote their lives to the work. In New South Wales and Victoria, it seems as if only of late years has any real effort been made to save the small remnant that remains of those who once peopled the early settled districts. In Western Australia we have a vast unsettled country in which the native tribes are still numerous; and a vigorous effort made now before it is too late, might produce results which have been hitherto unattained.

From the first the Bishop has contemplated the establishment of a Mission station in the northern part of this diocese, and in the latter part of 1877 the Rev. Mr. Nicolay, at the Bishop's request, proceeded to the Upper Murchison to ascertain whether a suitable locality could be found there for this

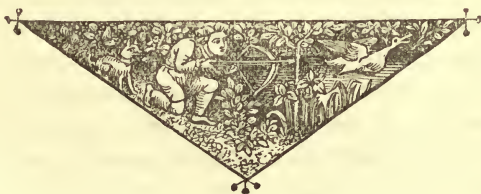
purpose. Mr. Nicolay's interesting report was laid before the Synod of 1878, and received the full approval of the Committee to which it was referred. As the result of this movement a reserve was granted by Government on the Upper Murchison, and subsequently on the Gascoyne for this purpose, and conditional grants promised from the Church Societies at home; but hitherto the commencement of the work has been delayed chiefly from the difficulty found in obtaining a clergyman sufficiently experienced in the habits and customs of the natives to take charge of the Mission. At a recent meeting of the Special Committee on Missions, letters were read from the Rev. Mr. Gribble, of the Warangesda Mission of New South Wales, offering his services to establish a station on the Gascoyne. Mr. Gribble has lately returned from a visit to England, where under the patronage of the S.P.G. he has been endeavouring to raise funds for the work in New South Wales, and awaken an interest generally in Missions to the aboriginal natives of Australia. Whilst in England he published a small book entitled *Black, but Comely*, giving an account of the establishment of the Warangesda Mission, with particulars of the work amongst the natives in other dioceses, which, he says, has helped much to promote an interest in the subject in that country.

On his return to Warangesda Mr. Gribble seems to have found the work so far advanced that he could safely leave it in other hands, and is now desirous of extending his labours by seeking employment in this diocese, which offers a wider field for his energies. Mr. Gribble is evidently a man of indomitable courage, and has succeeded in establishing a station in New South Wales in the face of many difficulties, and we are glad to hear that the Bishop has already conditionally accepted his services. The Committee, however, recommended that, before finally removing with his family to this diocese, he should make a preliminary visit of inspection to the Gascoyne, when, after spending a few months amongst the natives, he would be in a better position to form an opinion of the requirements of the work, and the equipment necessary for the formation of a station.

We heartily wish success to this first attempt of the Church in this diocese to do what is our evident duty, notwithstanding the prevalent opinion that no efforts to better the condition of the natives are likely to be successful: and we earnestly hope that this beginning may be followed by others of a like nature. Mr. Gribble, at any rate, is an enthusiast in the cause, and undertakings requiring so much self-devotion can be carried out only by enthusiasts. His scheme embraces a chain of Mission stations which shall eventually intersect the whole continent of Australia from north to south and from east to west. It is well to set before us a grand ideal, even if we fall far short of its accomplishment. We trust that something of this spirit may possess all who have the power to help in this great and necessary work for Christ's sake, and that when men are found who are willing to devote their lives to its accomplishment, they may receive that prompt and earnest support without which both this and every other undertaking must languish.

NOTE.—The principal part of the story of *Black, but Comely*, was re-printed from the *Mission Field* for July, 1884. It records many evidences of the blessing and providential guidance which have been given to the Warangesda Mission.

Perhaps the rapidity with which it acquired stability is as noticeable as any feature. Mr. Gribble only went to Warangesda in 1880; in 1884 he was in England, and almost immediately after his return he finds the work so far matured that he is able to leave Warangesda to engage in work in the diocese of Perth, upon which we trust the Divine Blessing will be no less signally bestowed. Many prayers in England will aid him, and deep interest awaits news of his progress.





MAURITIUS.

REPORT OF THE REV. R. J. FRENCH.

THE time and attention of our Mission agents is about equally divided between the pastoral and evangelistic work. In this densely populated country the pastoral so overlaps the evangelistic work that as we extend the one the other grows with it. During the past quarter three native deacons, three catechists, and myself, have been engaged in the Indian Mission work, both Tamil and Telugu. The centre of the work is St. Mary's Mission Church, where are held twenty-four services monthly in the two languages, with a weekly attendance of about 240. To these services inquirers often come and sit behind, and behave becomingly. The grounds around the church are nicely wooded, and here may often be seen Tamil and Telugu Indians learning catechism and texts of Scripture, or singing Christian hymns, or holding conversations on matters connected with our Vathum or Scriptures.

There is a celebration of Holy Communion on alternate Sundays, with a monthly attendance of about fifty, and also Saints' Days services, in both languages. Two Missionary meetings, one in each language, are held monthly, with an attendance of about seventy; and also two Mothers' Meetings, with an attendance of about thirty. The annual meeting of the Telugu Mothers' Society showed an attendance of fifty. The Tamils have had several tea meetings in the houses of different members of the Church. At these meetings, always held in the evening when work is over, addresses are given, generally bearing on the moral side of Christianity. At these meetings the singing of Christian lyrics to native tunes is a great feature. The Telugus, too, are equally fond of their lyrics; but in a

service held on the 20th day of June the congregation, numbering sixty, sang joyously by heart "God Save the Queen" in Telugu, which they thought the more of for being translated into Telugu by one of their own number. Both congregations now use their own lyrics, as well as hymns written in English metre to be sung to English tunes.

The number of candidates being prepared for Confirmation is about forty for both congregations.

The Telugu work is steadily increasing. At Roche Bois the Telugus have made a request of Mr. Alphonse to have a regular service maintained in their midst. One Joseph Soobayah and his wife, who were baptised some months ago, do much to further the work among their own people. The Telugus in the district of Souillac made a request that a catechist should be sent to them to teach them, and they also asked that Mr. Alphonse should go down and visit them now and then, and hold meetings among them. I am happy to state that we are about to locate a new catechist there, and Mr. Alphonse will pay a quarterly visit to these parts, where he has before been so well received.

I think the Scriptures are well circulated among the heathen Indians. I think, too, their own books are much oftener read aloud than they used to be. It is now quite common to hear an Indian reading the Ramayanam to others around him. The favourite argument they use against us is to say, "Your Christianity has not been long in the world, but our religion is ages old. Vishnu is our god; it is he only who can give us paradise; he only took the ten incarnations; we must believe in him, and not in your Christ." Our argument is that Christianity alone quickens the soul of man to the sense of sin and the need of holiness of life to prepare man for heaven, and that the slokams recounting the acts of Vishnu and other gods, to whom adultery, theft, and lies are attributed, can in no way tend to raise man's mind above carnal things and make him meet for a higher and better life.

Mr. Stephen, the Tamil native deacon, is well received by the shop-keeping class in town, and is bringing some of them to think of Christianity. A few of these people are Christians

whose fathers had joined the Lutheran Mission in Tanjore, South India. They are observers of caste, and always hold themselves aloof from our Holy Communion service; but they will come to other services, and like us to go to their meetings, when we get a very fair attendance.

Besides the regular visiting of Christians and preaching to heathens among the servant, labourer, and artisan classes, there is a deal of work to be done in the Central Prison, the civil and prison hospitals, the immigration and vagrant depots, and in the various camps, where Indians are gathered in great numbers for employment in large works.

I think the two deacons in town are working well. The Rev. John Baptiste is at Souillac, and working as well as his advanced age will allow him to do. He is to have a catechist to help him in visiting the more distant villages. His parsonage is close to the S.P.G. chapel of St. Luke's, where, besides Tamil service by Mr. John Baptiste, English and French services are held by the ministers. I am very pleased with the work of our catechist, Manuel Thomas, at Moka. During the past three months I have baptised five adults, and on one occasion I had a congregation of seventy-three, with fifteen communicants. This catechist may in time become a native pastor. The number of our native deacons is gradually increasing.

The Black River Mission Creole work will be reported on by the Ven. Archdeacon Matthews, who has kindly undertaken to superintend it, as it forms part of his large parish. In this connection I am sorry to have to report the death of the Rev. A. Desveaux, the S.P.G. Creole minister of Bambous, where the S.P.G. has a chapel—St. Peter's. He had long been in failing health. He worked well, in spite of continual weakness, which is a harder thing to do than to work in the full glow of health and strength. Rest came to him at length, and to one so weary was not unwelcome. R.I.P.

With regard to the work in Seychelles, which the S.P.G. assists by a grant, I beg to give you the following extracts from a letter I received in April from the Rev. H. D. Buswell, who went there on commission for the Bishop :—

"I paid a visit to Praslin and La Digue, and think I ought to tell you, as Secretary of the S.P.G., how very much pleasure the trip afforded me. Indeed, if the opportunity occurs, I shall seek a second benefit. I tried to visit every nook and corner of Praslin, as it is the one island of the diocese of which it may be truly said the Church of England is in possession. At Grand Anse there were 230 persons present at church on Sunday morning, many of whom walked several miles, as they usually do, to be present. One old woman between sixty and seventy years of age told me she left home at two o'clock in the morning to be present at the service. There were sixty-five communicants, with all of whom private conversation was had beforehand. I had several small services at out-posts, and at two of them I administered the Holy Communion. The places were by no means easy of access, but I was amply repaid for my pains by the warmth of the people. The schools, of course, were thinly attended, and in results not equal to Mauritius schools, although much in advance of what they were six years ago. Good teachers are required. Let me assure you that the S.P.G. contribution towards the work in Praslin is an admirable investment."

Our two Indian schools in town are doing well, with a daily attendance of over seventy.

NOTE.—The Society's Grant to the diocese of Mauritius is at the rate of £590 *per annum*, in addition to which there was voted for the year 1884 a sum of £300 for the establishment of simple Indian Christian schools.

This grant has been extremely useful, for the great difficulty which the Church in Mauritius has to labour under is the fact that she is in the presence of a Roman Catholic majority, which makes its preponderating influence to be largely felt in the sphere of education. Again, on the other hand, the great opening and opportunity for the Church's work in Mauritius is among the thousands of Coolie immigrants from India. The Church's Indian schools are, therefore, most important.





MADAGASCAR.

MIDSUMMER REPORT OF THE REV E. O. MACMAHON.—THE
HIGH SCHOOL.—OUT-STATIONS.—SELF-SUPPORT.—CHURCH
BUILDING.

DURING the past six months my time has been occupied with (1) the high school and boys' school in Antananarivo ; (2) my duty at Christ Church in Antananarivo; (3) duty in seven district churches near Antananarivo ; (4) duty in the Isaha and Vakinaukaratra districts west of Imerina, and in examining the schools connected with these churches; (5) in taking charge of the printing office, building churches, &c.

1. HIGH SCHOOL.—During the past six months eight scholars have been sent out from this school, four as teachers in the Mission schools, of which Rabenjamina (the senior prefect in the school for the past year and a-half) has been made a tutor in the high school ; two others are starting to the coast as teachers, of which one, Rajorlina, is a slave and one of our most promising young men. Three others have gone into Government service, and one has passed a very satisfactory examination at the Analakely Hospital, and enters as a medical student. There are now forty-two scholars in the school, and fifteen probationers, making a total of fifty-seven. There will be an entrance examination at the beginning of next term (August 10th). This is the fourth day of the half-yearly examination in the school, so that I cannot say much about the progress of the school in this report, but will send the marks of the examination in my next. The attendance during the past six months has been much steadier than it was last year, the school parades having been arranged for Saturdays only, and I believe the school is fairly efficient in the Government requirements for the scholar regiments, though of course we as Europeans have nothing whatever to do with this.

The school building is almost finished, and the *high* school is no longer held in a *shed*.

At the beginning of last term I gave notice that no more assistance would be given to scholars; this, from a native point of view, is quite a revolutionary step, and it will keep many away from the school who cannot afford to keep themselves at school, while it will make the school rather unpopular, as all the better schools of whatever denomination give assistance to scholars; but it will have the effect of raising the standard of the scholars and putting education on its proper basis—a very necessary thing for the Malagasy, who have begun to think that they ought to be sought after and bought to be scholars and Christians.

BOYS' SCHOOL.—I have just finished examining the school, and am glad to say that it has made very fair progress during the past six months; this school is especially useful, as the scholars leaving the high school to become teachers spend a few months here, and learn how to conduct their future schools.

2. DUTY AT CHRIST CHURCH.—I take my share in the daily services, and the two schools mentioned above attend this church; also I take my turn in preaching and celebrations here.

3. COUNTRY STATIONS NEAR ANTANANARIVO.—The greater part of my Sundays are spent in the country stations, where I hold singing classes and communicants' classes during the week days. I generally visit two different stations every Sunday. During the past six months I have baptised thirteen in these seven stations, and have celebrated eighteen times, with 635 communicants. There are classes for Baptism and Confirmation in each church.

The stations are (i.) Ankadifotsy and (ii.) Isaoncirana, in the suburbs of Antananarivo; (iii.) Anosijato; (iv.) Anjanamano-rovola; (v.) Malaza; (vi.) Androhibe; (vii.) Morarano, all to the south and west of the city.

The offertory for S.P.G. in these churches on the Day of Intercession for Missions was £1 3s. 4d., and each church has commenced a fund for self-support.

4. DUTY IN ISAHA AND VAKINAUKARATRA DISTRICTS.—There are fourteen churches in these two districts. I have visited them four times during the past six months, and have baptised 126 persons, one-half of whom are adults; fifty-one have been confirmed since March in the two districts. I have celebrated Holy Communion twelve times, with 336 communicants.

There are quarterly meetings in each district, and monthly classes for teachers, which are taken by the two college students, Raboanary in charge of the Isaha district, and Rajorlina in charge of the Vakinaukaratra district.

There has been considerable progress made in both districts during the past half year.

5. SCHOOLS.—I have examined 665 scholars during the last two months. There has been marked progress since last year in almost every school.

6. PRINTING.—I send by this mail some books which we have put out from our press, viz. the Malagasy Prayer-book, Psalter, and Hymn-book.

An eucharistic manual, and the first part of Theophilus Anglicanus, Browne on the Articles, and Pearson on the Creed are still in hand. I am superintending seven churches being erected in the country, and some others which are being enlarged, and some school houses; in each case the natives are doing more than they have hitherto, and the lesson which we gave to the country stations by stopping the two oldest for some months, owing to their slackness at the end of last year, and insisting on their doing something for their teachers before we received them again, has had a good effect, and I trust that before many months each church will do something towards its expenses.





Notes of the Month.

SOME of our readers may have joined in a Day of Intercession for this year before our present number reaches their eyes. It is right, however, that we should reprint the very important document on the subject of the season for Intercession for Foreign Missions which has been issued by the two Archbishops of Canterbury and York. It has already appeared in several newspapers, and been widely circulated, but it should also find a place in the *Mission Field*.

We desire to express our anxiety that the season for general Intercession for Missions having been finally agreed upon with all the Churches of the Anglican Communion should be observed as widely and earnestly as possible in all our Parishes.

There is a deep and just conviction that this Intercession has been answered by many marks of blessing, and especially in the raising up of men devoted to spread the knowledge of Christ.

It would be much to be lamented if the changes of the date, which were thought advisable, should be found to have produced any languor as to its united observance.

The day now recommended "in preference" to others is "the eve of St. Andrew's Day," not being a Sunday. In this year it is Advent Sunday. Much of the spirit and force of the observance depends upon the sense of unity which the special day and its services awaken. We accordingly recommend that Saturday, November 28th, should be kept with special services as heretofore in a still more united and general manner than was possible while the date was still under consideration.

Should the Saturday be an inconvenient day in some parishes, we hope that Friday, the 27th, may be observed there. But we would point out that in order to give fullest opportunities, the fortnight from the Sunday before Advent to the Second Sunday has been noted as suitable for the use of the Service.

The aspect of Missionary work is everywhere cheering. Hindrances daily lessen, and much progress has been made everywhere in spite of them. Every step of Mission progress is now felt, even by cold witnesses, to be a step in civilisation. We ought to pray for unitedness in the spirit with which all the work is done, and for fresh gifts of zeal and wisdom.

The right development of native churches grows every year a greater and more pressing question ; the maintenance of the primitive Churches of the East, whose very existence is imperilled by lack of education and of independence ; the keeping pace with the vast outspread of our own populations over new lands, and our relations with the great cultivated races of the old world, as well as our influence over uncivilised and semi-barbarous tribes, are all matters of fresh and increasing interest—matters in which we need the fullest Divine guidance as well as willingness and zeal.

We ask the parochial clergy of both Provinces to give to their flocks the opportunity of united intercession, and to bring before them the duty and blessing of advancing by prayer, by gifts, by personal labour and mutual association, the Kingdom of God on earth.

EDW. CANTUAR.

W. EBOR.

AT the end of the year we must as usual appeal to our readers to increase their own numbers. There can be no doubt that it is of great importance that this should be done. To increase the number of those who month by month read of what the Society is doing must certainly help forward the great Missionary cause.

BOUND copies of the *Mission Field* for the year 1885 can be obtained for three shillings apiece, or cases for binding the twelve numbers for eightpence.

BISHOP CALDWELL has for some time been anxious to have Caldwell College, Tuticorin, Tinnevely, raised to the rank of a first-class college under the University of Madras, so that it might be authorised to teach up to the B.A. degree. This has now been done. The only difficulty in the way was that this would involve the necessity of obtaining an additional professor from Europe, and this would entail a large additional expenditure. This difficulty has now been removed by the liberality of the Society for Promoting Christian Knowledge, which has provided a salary of £250 a year for six years, and this sum will be increased by a grant of one-third of the amount from Government to a graduate of any of the universities. The person appointed to this post will act as assistant to the

principal, and will be required to teach the higher mathematics and physical science. He will have passage-money and a free house. This will not appear a very tempting offer from a pecuniary point of view, but a clergyman or a missionary minded layman, who is ready and willing to work for God and to look to Him for recompense, will find many opportunities of making himself exceedingly useful both in the College itself, which is essentially a Christian and Missionary College, and in the Tinnevely Mission. It is desirable that an appointment should be made without delay, so that the person appointed should be able to arrive and commence work by the 1st of January, 1886. Applications may be made to the Secretary, S.P.G., 19, Delahay Street, Westminster.

The Bishop has since written to say that the salary will be at the rate of £500 per annum, and adds that a schoolmaster of the first grade will be placed on the same footing as a graduate.

THE Rev. E. Bickersteth has been chosen by the Archbishop of Canterbury to be the Bishop of the English Church in Japan, in succession to the late Bishop Poole. Two months ago we mentioned that Mr. Bickersteth, who was compelled last year by his medical advisers to give up all idea of returning to his work at Delhi, had determined to make another effort to resume it, and with that view had resigned the valuable benefice of Framlingham. Mr. Bickersteth will thus carry out his desire to return to Missionary work, though in a different sphere, and in a climate which it is to be hoped may suit his constitution better than that of Delhi.

ON the 1st of September the Cathedral of St. John the Baptist, at St. John's, Newfoundland, was consecrated by the Bishop of the diocese. The nave was finished during Bishop Feild's Episcopate, being consecrated in 1850. The completion of the Cathedral has been entered upon as a memorial of Bishop Feild.

The Bishop of Nova Scotia preached both in the morning and in the evening.

The Cathedral is of large dimensions, and noble in its proportions. The nave is 96 ft. 4 in. long, and the choir and tower 87 ft. 6 in., thus making the total length more than 180 ft. The width of the choir is 58 ft., and that of the transepts 99 ft. 7 in. The highest part of the vaulted roof is 60 ft. 4 in. It is built entirely of stone.

A CLERGYMAN is required for the combined Chaplaincy of Sulina and Galatz. The Bishop of Gibraltar thus describes it:—

“There is a pretty little church at Sulina. The chaplain must divide his time between Galatz and Sulina. His work will be chiefly among the British sailors, who in large numbers frequent the ports of the lower Danube.”

His lordship computes that the chaplain's stipend will be £225 per annum, and adds that he will have free passage between Galatz and Sulina.

VACANCIES in two Organising Secretaryships have been filled up by the appointment of the Rev. J. A. Lobley for the dioceses of Ely and Peterborough, in succession to the late Rev. H. Field Blackett, and of the Rev. Canon Dart for the diocese of Manchester, in succession to the Rev. Dr. G. U. Pope, who is entering upon his professorial duties at Oxford.

MR. LOBLEY was formerly a Fellow of Trinity College, Cambridge, having been Eighth Wrangler. He was also in the Second Class in the Classical Tripos, and obtained the Maitland University Prize in 1870. After holding some English preferment, he went to Canada in 1873, when he was appointed Principal of the Theological College at Montreal; from 1877 to the present year he has held the high office of Principal of the University of Bishop's College, Lennoxville. The fruits of his seven years' rule were briefly recorded in the *Mission Field* for June last.

The Rev. John Dart, D.C.L. Oxford, after being Vice-Principal of St. Peter's College, Peterborough, obtained experience of the Church's work abroad in two widely different directions. He was first the Warden of St. Thomas's College, Colombo, and since 1876 has been President of the University of Windsor, Nova Scotia.

A HARVEST without reapers is waiting at Toungoo, in British Burma. The Rev. A. Salmon, whose work there is mainly among the Karens, says—

“There is a splendid opening here for a Missionary to the Burmese. The ground has been broken by the ten years' steady and earnest work of the Rev. J. Kristna, and the fields, to all human appearance, seem ‘ripe ready to harvest.’ If three Missionaries are denied us for the Karens, is it too much to expect two for the Karens and one for the Burmese?”

THE Rev. R. J. Mullins mentions in a letter an ordination of four deacons by the Bishop of Grahamstown. One of these was one of Mr. Mullins' Kaffir pupils. He was second of the four in the examination, the others being Europeans.

IN a notification addressed to his diocese by the Bishop of Guiana, his lordship speaks of the Society in warm and grateful terms:—

“This diocese has been for nearly sixty years a debtor to the Society for the Propagation of the Gospel in Foreign Parts. Our native Indian races have been and still are largely dependent upon the support received from it, and the Mission in connection with the immigrants from the East Indies and China are in receipt of considerable aid every year, and the time has come, as the Bishop believes, for a special recognition of the ungrudging aid so long afforded.

“It is under these circumstances that the Bishop ventures to urge his brethren, as strongly as he can, to divert the offerings which may be given from the usual channels, and to give them instead to some great object outside the parish or district; and he can think of none which has greater claims than the Society for the Propagation of the Gospel.”

AT a time when so much attention is directed towards the capital of King Thee Baw, it may interest our readers if we briefly enumerate the principal events of the Society's connection with Mandalay.

On October 8th, 1863, the Rev. J. E. Marks first reached Mandalay. On the 11th of that month he had an interview with the king, who gave him full permission to work as a Christian Missionary, and promised to build a church and a school, and to give land for a cemetery, entirely at his own charges, declining proffered assistance. In October, 1872, the church was finished, and on July 31st, 1873, it was consecrated by the Bishop of Calcutta. It contained the font, the gift of Her Majesty Queen Victoria. In 1878 the king died, and was succeeded by Thee Baw ; and in October, 1879, the Rev. James Colbeck, who had rescued some refugees and who had long been in great danger, at last was compelled by the British authorities to leave Mandalay, on the ground that even if he were justified in risking his own life, he should not compromise the British Government by remaining.

THE Rev. C. G. Barlow, who during the last few months has been pleading the Society's cause in various parts of England with marked success, is returning to his work in North Queensland. He sails in the *Merkara* on December 14th. In addition to two clergy who have preceded him, he will be accompanied by another, and also by a theological student. After his return to North Queensland he will always be happy to hear from any clergy anxious to join the Bishop in his work.

THE English Church of All Saints', Leipzig, was solemnly dedicated by Bishop Titcomb on Sunday, November 8th. The church is built upon a site that was given, in the German Gothic style, at a cost of upwards of £4,000, and is capable of seating some 500 people. As regards the exterior, a spire is still wanted, which will of course add materially to the appearance. The church has a very bright look inside, and the altar is well raised above the body of the church. The short Consecration service took place after Morning Prayer on Sunday (there had been a Celebration earlier in the day). The Bishop gave most eloquent and fatherly addresses, both in the morning and evening, from the text, "Behold, I have set before thee an open door, and no man can shut it" (Rev. iii. 8). There

can be no doubt that the Rev. L. R. Tuttiett is doing good work in the English colony in Leipzig. There was a *conversazione* on Monday evening under the immediate patronage of the Bishop and Baron Tauchnitz, the British Consul.

THE volume of the *Gospel Missionary* for 1885 is now ready. It may be bought in a stiff illustrated cover for ninepence, and separate covers for binding may be had for twopence. It contains ninety-two pages, with numerous illustrations, and forms an attractive Sunday School Prize or Christmas Gift.

WE understand that the Bishopric of Bloemfontein has been offered to the Rev. George Wyndham Hamilton Knight-Bruce, M.A., Merton College, Oxford, Chaplain to the Bishop of Bedford, Curate-in-charge of St. Andrew's, Bethnal Green, and formerly Vicar of St. George's, Everton, Liverpool.

WE learn from Madagascar that Mahanoro has been bombarded by the French, who threw 375 shells and burnt over fifty houses. It was only in the *Mission Field* for October that we described the wonderful success of the opening of the Mission there.

JUDGING from the number of publications for the Day of Intercession which have been purchased, it would appear that the observance of the day this year is very considerably larger than it has been for many years.



REPORTS RECEIVED.

Reports have been received from the Rev. T. Williams of the Diocese of *Lahore*; S. M. Samuelson of *Zululana*; W. H. R. Bevan and W. T. Gaul of *Bloemfontein*; A. M. Hewlett and G. Kestell Cornish of *Madagascar*; T. P. Quintin of *Newfoundland*, and H. S. Crispin of *Nassau*.



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, November 20th, at 2 P.M., the Rev. B. Compton in the Chair. There were also present the Bishop of Melanesia, and twenty-four other *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to October 31st :—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

January—Oct., 1885.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND	25,361	14,579	2,997	42,937	74,243
SPECIAL FUNDS	6,924	128	3,988	11,040	15,498
TOTALS	32,285	14,707	6,985	53,977	89,741

B.—*Comparative Amount of Receipts for the General Fund at the end of October in five consecutive years.*

	1881.	1882.	1883.	1884.	1885.
Subscriptions, Donations, and Collections	£25,802	£29,387	£26,414	£25,582	£25,361
Legacies	4,827	4,446	6,684	7,744	14,579
Dividends, Rents, &c.	3,623	3,604	3,477	3,461	2,997
TOTALS	34,252	37,437	36,575	36,787	42,937

3. Power was given to affix the Corporate Seal to certain transfers of stock.

4. The Rev. C. Taberer, from Grahamstown, addressed the Society.

5. All the candidates proposed at the meeting in July were elected into the Corporation. The following were proposed for election in January :—

The Rev. Arnold Letchworth, St. John the Evangelist, Kingston; Rev. John Sharpe, Elmley Lovett, Worcester; Rev. Hugh P. Currie, Missionary College, Dorchester, Wallingford, Oxon.; Rev. Darwall Stone; Rev. F. F. Lambert, Clothall Rectory, Baldock; Rev. J. A. Butt, Weston Rectory, Stevenage; Rev. J. R. Izat Wroxton, Banbury; Rev. A. Highton, Great Bourton, Banbury, and Rev. H. Jones, Weston-on-the-Green, Bicester.

INDEX.

LONGER ARTICLES.

- Algoma, 107.
 Andaman Islands, The, 229.
 Annual Public Meeting, The Society's, 197.
 Australia, The Aborigines of, 287, 371.
 Barbados, 186.
 Bloemfontein, 144, 363.
 Bombay, 137.
 Burma, 1, 133.
 Calcutta, 257.
 Cassiar, 281.
 Codrington College, 186.
 Continental Chaplaincies, 46.
 Day of Intercession,
 Delhi, 70, 153, 265.
 Education of Missionaries' Children, 14.
 Finance in Manitoba, 82.
 Gaspé, 122, 146.
 Gatineau, 92.
 Gibraltar, Memorandum by Bishop of, 240.
 Grahamstown, 362.
 Grants for 1886, The Society's, 169.
 Guiana, 33.
 Indo-British Mission, Bombay, 137.
 Japan, 65, 211, 305.
 Kaffirs and Boers, 269.
 Kennet, Death of the Rev. Dr., 49.
 Madagascar, 102, 299, 378.
 Madras, 49, 261, 287, 318, 337.
 Magdalen Islands, The, 247.
 Maritzburg, 345.
 Marriage Questions in Tanjore, 261.
 Mauritius, 374.
 Mission to a Degraded Race, A New, 229.
 Montreal, 93.
 Nassau, 215, 311.
 Natal, 165.
 New Caledonia, 281.
 New Guinea, 87.
 New Westminster, 272.
 Nicobars, Mission to the, 293.
 Our Latest Protectorate, 87.
 Paku Church Conference, 133.
 Panama, 10, 175.
 Perth, 371.
 Pretoria, 269.
 Qu'Appelle, 325.
 Quebec, 122, 146, 247.
 Ramnad, 337.
 Rangoon, 1, 133, 229, 293.
 Rebellion in North-West Canada, 181.
 Religious Fairs at Delhi, 265.
 Revolution in Panama, 175.
 Roorkee, 357.
 Rupertsland, 82, 181.
 Saskatchewan, 37.
 St. John's, Kaffraria, 18, 113, 365.
 Titcomb, Memorandum by Bishop, 46.
 Tokio, 65, 211, 305.
 Vepery, 318.
 Warangesda, 237.
 Zululand, 243, 302.

GENERAL INDEX.

- Alberta, 38.
 Algoma, 56, 107, 171.
 Andaman Islands, The, 229, 353.
 Anniversary Sermon, The, 90, 131, 190, 218.
 Annual Festival, 131.
 Annual Meeting, The, 97.
 Annual Public Meeting, The, 97, 190, 198, 218.
 Aspinwall, 10.
 Assam, 26.
 Assiniboia, 30, 59.
 Assyrian Christians, 170.
 Athabasca, 43, 59, 98.
 Atkinson, Rev. C. F., 160.
 Australia, 130, 157, 170, 191, 209, 219, 237, 371.
 Ayre, Rev. J. W., 31, 62, 98.
 Baker, Canon J., 161.
 Balavendrum, Rev. R., 257.
 Banerjee, Death of the Rev. K. M., 221.
 Banks, Rev. J. W. H., 351.
 Banting Mission, 157.
 Barbados, 186.
 Barlow, Rev. C. G., 132, 354.
 Barnes, Mr. W. H., 255.
 Basutoland, 144, 226.
 Beaconsfield, 27.
 Beer, Rev. H., 108.
 Belmore, The Earl of, 197, 208.
 Bickersteth, Rev. E., 157, 323, 388.
 Billing, Rev. G., 157.
 Blackett, Rev. H. Field, 349.
 Blake, Rev. W. H., 261.
 Blaylock, Rev. T., 125.
 Bloemfontein, 27, 144, 172, 226, 352, 363, 367.
 Body, Provost, 29.
 Bombay, 137, 170, 292.
 Bompas, Bishop, 31.
 Bower, Rev. Dr., 353.
 Bray, Rev. W. H., 26.
 Brereton, Rev. W., 160, 228.
 Bridger, Rev. J., 97, 129, 220.
 Brisbane, The Bishop of, 130, 157, 191, 205, 209, 219.
 Brookes, Rev. E. T., 194.
 Brunswick, 220.
 Burma, 1, 54, 133.
 Bywater, Rev. M. J., 257.
 Caen, 255.
 Calcutta Diocese, 29, 131, 164, 170, 221, 348, 357.

- Caldecott, Rev. A., 188.
 Caldwell, Bishop, 59, 219, 337, 382.
 Caledonia Diocese, 59.
 Calgary, 38, 191.
 Callaway, Bishop, 116.
 Canadian Winter, 44, 56.
 Canterbury, The Archbishop of, 59, 61, 96, 97, 157, 168, 197, 218, 219, 381.
 Capetown Diocese, 160, 161, 169, 172, 227, 257.
 Carlyon, Rev. H. C., 264.
 Cassiar, 59, 281.
 Chamar Christians at Delhi, 71.
 Chard, Rev. C. H., 229.
 Chefoo, 60.
 China, 60, 160, 228.
 Chinese in Australia, 158; in America, 275, 288.
 Chota Nagpore, 29, 131, 164.
 Chowne, Rev. A. W. H., 109.
 Christ Church, Bishop of, 29.
 Churchill, C. Esq., 31, 62, 98.
 Clode, C. M. Esq., 31, 62, 98.
 Clydesdale, 117.
 Coakes, Rev. E. L., 113.
 Codrington College, 186.
 Colbeck, Rev. J. A., 55.
 Cole, Rev. J. S., 108.
 Colombo, 352.
 Colon, 10, 161, 175.
 Columbus's Landing Place, 315.
 Consecrations of Bishops: Athabasca, 31, 43; Niagara, 219; Brisbane, 219.
 Constantinople, 352.
 Continental Chaplaincies, 46, 173, 190, 193, 220, 240, 255, 291, 349, 384, 386.
 Conversion, Special cases of; in Sarawak, 257; at Madras, 287; in Maritzburg, 346; in Japan, 66, 305; in Kaffraria, 256; at Delhi, 79; in Basutoland, 226; at Penang, 256; at Roorkee, 358.
 Cook, Rev. T., 56.
 Cooke, Rev. G. B., 108.
 Converts, Segregation of Delhi, 71.
 Corea, 173, 189.
 Corentyn River, 24.
 Cory, Rev. C. P., 323.
 Cox, Rev. S. W., 27.
 Crisp, Canon, 351.
 Critchley, Death of the Rev. F., 157, 191.
 Crompton, Rev. W., 109.
 Crookham Remittance, 163.
 Currey, Death of the Rev. Dr., 191, 196, 228.
 Curtis, Rev. Canon, 352.
 Dalton, the late General, 131.
 Dance, Rev. C. D., 24.
 Dart, Rev. Canon, 385.
 Day of Intercession, The, 129, 190, 203, 322, 348, 381, 387.
 Deaths: Dr. C. E. Kennet, 23, 49; Bishop of Niagara, 58; Bishop of London, 61, 97; Rev. J. Smithwhite, 130; Rev. F. Critchley, 157; Rev. Dr. Currey, 191, 196; Rev. K. M. Banerjee, 221; Bishop of Lincoln, 222; Queen Emma, 223; Bishop Poole, 255; Rev. A. Jamieson, 290; C. Raikes, Esq., C.S.I., 324; Rev. H. Field Blackett, 349; Rev. Dr. Bower, 353.
 Delhi, 70, 153, 170, 205, 207, 224, 259, 265, 323, 349.
 Dickinson, Rev. T., 64.
 Diocesan Representatives, 98.
 Domingia, 60.
 Dordrecht, 194.
 Dorrell, Rev. A. A., 257.
 Doughlin, Rev. P. H., 60, 192.
 Dowling, Rev. F., 352.
 Drinkwater, Rev. M. J., 131.
 Dufferin, The Earl of, 141.
 Dundas, Dean, 227.
 Education of Missionaries' Children, 14
 Edwards, Rev. B., 204.
 Elwes, Rev. W. W., 260.
 Emerson, 158.
 Emigration, 29, 97, 129, 220, 354.
 Emma, Death of Queen, 223.
 Endle, Rev. S., 26.
 Eneyudah, 35.
 Europe, 46, 173, 190, 193, 220, 240, 255, 291, 349, 352, 384, 386.
 Exeter, The Bishop of, 62, 98.
 Fessenden, Rev. E. J., 208.
 Fiji, 170, 172.
 Finance in Manitoba, 82.
 Fingoes, 21.
 Fire at Codrington College, 186
 Fisher, Rev. F. H., 97.
 Frederickton, 169.
 French, Rev. R. J., 374.
 Fuller, Death of Bishop, 58.
 Galatz and Sulina, 384.
 Gallant conduct of Canon McKay, 322
 Ganges Water, A Test, 79.
 Gaspé, 122, 147.
 Gatineau, 93.
 Gatun, 13.
 Gaul, Canon, 27, 368.
 Generosity of a Deimerara Proprietor, 355.
 Gibraltar, The Bishop of, 193, 240, 291, 384.
 Gibson, Rev. A. G. S., 28, 116, 120, 365
 Gifford, Archdeacon, 31, 62, 98.
 Glyn, Hon. and Rev. E. C., 31, 61, 98.
 Gnanamuttu, Rev. S., 132.
 Gore Bay, 56.
 "Gospel Missionary," The, 387.
 Grahamstown, 27, 169, 172, 194, 362, 385, 388.
 Grants, The Society's, 158, 164, 169, 189, 198, 289, 323.
 Green, Rev. T. W., 256.
 Gregory, Rev. F. A., 103.
 Gresley, Rev. G. F., 161.
 Gribble, Rev. J. B., 24, 237, 371.
 Growth in Grahamstown, 27; in Kaffraria, 29; in Madagascar, 103, 301; in Bloemfontein, 144; in Capetown, 160; in Japan, 162; in Sarawak, 194; in Melanesia, 210; in Qu'Appelle, 323; of Bishop's College, Lennoxville, 194.
 Guiana, 24, 30, 33, 129, 157, 191, 355, 385.
 Gwyther, Rev. W., 33.
 Hale, Bishop, 98, 130, 239.
 Hamilton, Bishop, 96, 219.
 Hannington, Bishop, 98.
 Harvest Offerings, 289.
 Heard, Rev. W., 33.
 Heathen Superstition, 26.
 Heathen's Gift, A, 226.
 Henderson, Gift of Messrs. J. and E., 28.
 Hewlett, Rev. A. M., 102.
 Honduras, 169.
 Honey for Sale, 355.
 Honolulu, 223, 355.
 Hopper, Rev. E. C., 65, 162.
 Höppner, Rev. F. H. T., 357.
 Howell, Rev. W., 194.
 Hubbard, Rt. Hon. J. G., 32, 62.
 Hughesoffka, 241.
 Indians in Gaspé, 151.
 Indians in the North-West, 181, 224, 322.
 Indians of Columbia, 272.
 Indians of Walpole Island, 290.
 Indo-British Mission, Bombay, 137.
 Intercession, The Day of, 129, 190, 203, 322, 348, 381, 387.
 Ireland, 199.
 Jackson, Rev. J., 25.
 Jackson, Death of Bishop J., 61

- Jamaica, Diocese, 11, 161, 175, 192.
 Jamieson, Rev. A., 290.
 Japan, 60, 63, 162, 163, 173, 211, 255, 305, 383.
 Johnson, Rev. C., 160, 243.
 Jones, Rev. Wordsworth E., 1, 133.
 Journals, The Society's, 222.
 Kaffraria, 18, 28, 113, 256, 365.
 Kaiteur Falls, 34.
 Kalk Bay, 161.
 Kamloops, 279.
 Karens, The, 2, 53, 133.
 Kelly, Bishop, 291.
 Kemmendale Training Institution, 56.
 Kennet, The late Rev. Dr., 23, 49, 130.
 Kerr, Rev. S., 11, 161, 175.
 Key, Bishop, 28, 113.
 Key, Rev. E. B., 11.
 Knight, Rev. S. E., 110.
 Knight-Bruce, Rev. G. W. H., 387.
 Kwamagwaza, 25, 225, 243, 246.
 Labour Traffic Outrages, 91.
 Ladies' Association, The, 53, 157.
 Lahore Diocese, 70, 153, 170, 205, 207, 224, 259, 265, 323, 349.
 Laughlin, Mr. A. C., 292.
 Lawrence, Miss, 103.
 Lefroy, Rev. G. A., 70.
 Leggatt, Rev. F. W., 257.
 Leipzig, 386.
 Lennoxville, Bishop's College, 194.
 Leprosy at the Cape, 161.
 Letsea, The Chief, 146.
 Lichfield, The Bishop of, 131, 190, 218.
 Lincoln, Bishop Wordsworth of, 222.
 Liverpool Anniversary, The, 354.
 Lloyd, Rev. A., 66, 163, 211, 305.
 Llwyd, Rev. T., 109.
 Lobley, Rev. J. A., 194, 384.
 London, Death of the Bishop (Jackson) of, 61, 97.
 London, The Bishop of, 157, 204.
 Long Island Cathedral, 224.
 Lowry, General, 87.
 Lowry, Lieutenant, 88.
 Mackintosh, Rev. A., 356.
 McKay, Rev. Canon G., 322.
 McMahon, Rev. E. O., 103, 378.
 McMorine, Rev. C. K., 107.
 Madagascar, 101, 299, 323, 378, 387.
 Madras, 23, 49, 57, 59, 130, 182, 158, 170, 195, 219, 260, 261, 287, 291, 318, 337, 353.
 Mafeking, 145.
 Magdalen Islands, The, 246.
 Magnan, Rev. W. B., 109.
 Mahanoro, 103, 299, 387.
 Mandalay, 385.
 Maritzburg Diocese, 165, 172, 345, 351.
 Markham, Rev. A., 345.
 Marks, Rev. J. E., 386.
 Marriage Questions at Tanjore, 374.
 Mauritius, 374.
 Medical Work, 27, 145.
 Melanesia, Bishop of, 129, 205, 209.
 Midnight Meeting of Clans at Delhi, 75.
 Miller, Rev. E. F.,
 Mills, Rev. S., 159.
 Mindhu, 131.
 Missionaries' Children's Education, 14.
 Missionary Boat, The Algoma, 111.
 Missionary Boxes, 163.
 "Mission Field," Circulation of the, 23, 382.
 Missions, Three Eras of, 198.
 Monthly Meeting, 31, 61, 131, 164, 195, 228, 260, 355, 388.
 Montreal, 93.
 Moulmein, 54.
 Mullins, Rev. R. J., 385.
 Mussulman Dread of Zenanas, 258.
 Mussulman Persecution, 359.
 Nassau, 99, 215, 311.
 Nassau, Resignation of the Bishop of, 215.
 Natal, The Church in, 165.
 Native Agents, 3, 7, 18, 65, 105, 343.
 Native Churches, 5, 18, 35, 134, 162, 223, 278, 337, 362.
 Native Ministry, 9, 26, 59, 99, 105, 132, 162, 211, 221, 386.
 Ncolosi, 23.
 Needs of Algoma, The, 111.
 Nelson, Lord, 227.
 New Caledonia, 170, 281.
 New Guinea, 87.
 New Westminster, 272.
 New Work, 65, 59, 103, 107, 163, 299.
 New Zealand, 29, 260.
 Newcastle, the Bishop of, 157.
 Newfoundland, 169, 170, 383.
 Newfoundland, 291.
 Niagara, 97, 219.
 Niagara, Death of the Bishop of, 58.
 Nicobars, The, 234, 293.
 Nobbs, The late Rev. G., 209.
 Nodder, Mr. J. H. M., 229, 298, 353.
 Norfolk Island, 170, 209.
 North Borneo, 172.
 North China, 60, 160, 228.
 North Queensland, 132, 170, 323, 354, 386.
 Nova Scotia, 169.
 Ogle, J. W. Esq., M.D., 98, 99.
 Ontario, 29, 208.
 Opportunities, 41, 57, 60, 87, 94, 104, 106, 116, 158, 159, 163, 172, 173, 224, 315.
 Organising Secretaries, 227, 349, 384.
 Osborne, Rev. A., 110.
 Our Latest Protectorate, 87.
 Panama, The Mission at, 11, 161, 175, 192, 323.
 Papendorp, 161.
 Parry, Bishop, 239.
 Peking, 160.
 Penang, 256.
 Percé, The Rock, 147.
 Perham, Rev. J., 57.
 Perth Diocese, 239, 371.
 Peterborough, The Bishop of, 96, 131, 157.
 Peter's Day, St., 255.
 Pilgrim's Rest, 352.
 Pinkham, Archdeacon, 82, 100.
 Plaistead, Rev. H., 93.
 Plant, Rev. R. W., 110.
 Pondoland, 117.
 Pongas Mission, 60, 172, 192.
 Poole, Bishop, 255.
 Poozoondoung, 55.
 Pope, Rev. Dr. G. U., 195, 227.
 Port Darwin, 157.
 Potaro Mission, The, 30, 33.
 Prestan, the Panama Rebel, 177, 323.
 Pretoria, 171, 269, 352.
 Prince Albert, 37.
 Qu'Appelle Diocese, 30, 59, 60, 98, 181, 183, 325.
 Quebec Diocese, 122, 147, 169, 194, 220, 246, 385.
 Queen Emma's Death, 223.
 Raikes, C. Esq., C.S.I., 324.
 Ramnad, 57, 337.
 Rangoon, 1, 54, 55, 99, 133, 229, 293, 353, 385.
 Rebellion in North-West Canada, 161, 223, 322.
 Religious Fairs in India, 265, 357.
 Relton, Rev. E. W., 344.
 Remnants of the Indians in East Canada, 151.
 Reports Received, 61, 97, 196, 259, 324, 355, 387.
 Rickard, Rev. C. T., 55.
 Ring, Rev. Dr., 255.
 Ripon, The Bishop of, 190, 218.

- Riverina, The Bishop of, 32, 238.
 Rocky Mountains, The, 39.
 Rome, The English Church in, 193.
 Roorkee, 357.
 Rupertsland, 56, 83, 158, 181, 223.
 Rupertsland, Provincial Synod, 30, 43, 59.
 Sadler, Rev. H., 269.
 Salmon, Rev. A., 133, 385.
 Samuel, Rev. D., 59.
 Samuelson, Rev. S. M., 25, 159, 225.
 Sarawak, 57, 194, 257.
 Saskatchewan, 37, 169, 181, 191, 224, 322.
 Saunders, H. W. Esq., Q.C., 31, 62, 98.
 Self-help in Native Churches in Kaffraria, 18,
 21; in Guiana, 24; in Japan, 65, 162; in
 Basutoland, 226; in Grahamstown, 362; in
 Madagascar, 379.
 Self-help in Qu'Appelle, 331.
 Selwyn, Bishop, 129, 157.
 Seychelles, 376.
 Shaw, Rev. A. C., 60, 162, 211.
 Sheldon, Rev. A. H., 59, 281.
 Sherbrook Home, 97.
 Sherbrooke, 220.
 Shimada, 66, 162, 211.
 Shway Bey, Rev., 99.
 Sierra Leone, 60, 172, 192.
 Singapore Diocese, 57, 172, 194, 256.
 Small-pox in Basutoland, 145.
 Smith, Rev. E. Paske, 38.
 Smith, Rev. F. J. J., 60.
 Smith, Rev. G. H., 103, 299.
 Smithwhite, Death of the Rev. J., 130.
 Societies for Missions, 200.
 Society's Income, The, 31, 98, 132, 164, 195,
 228, 292, 324, 355, 388.
 Society's Income, Notes on the, 94, 173.
 South Indian Vernaculars, 195.
 Special Funds, 62, 65.
 St. Alban's Mission, 18.
 St. Augustine's College, Canterbury, 53, 255,
 292.
 St. Augustine's, Zululand, 160.
 St. Christopher's, Needs of, 316.
 St. John's, Kaffraria, 18, 28, 113, 256, 365.
 St. Paul's, Zululand, 25, 159, 225.
 Standing Committee, 31.
 Stenson, Rev. E. W., 145, 226.
 Stickine River, 59.
 Storm at Ramnad, 57.
 Stubbs, Rev. E. S., 110.
 Superstition in the Andamans, 232, at Delhi,
 79, 266; in the Transvaal, 269; in the
 Nicobars, 295.
 Susu, The New Testament in, 60.
 Swaziland, 25.
 Sydney, 170.
 Taberer, Rev. C., 388.
 Tamil Literature, 195.
 Tanjore, 261.
 Tasmania, 227, 352.
 Taylor, Rev. J., 292.
 Thaba'Nchu, 351.
 Theophilus, Rev. S., 287.
 Thlotse Heights, 144, 352.
 Titcomb, Bishop, 46, 349.
 Tokio, 60, 65, 163, 211, 305.
 Tonkin, Rev. C. D., 118.
 Tooke, Rev. W. M., 56, 108.
 Toronto, Trinity College, 28.
 Toungoo, 2, 99, 385.
 Translation work; Karen, 8; Susu, 60, 192;
 Japanese, 68, 163, 309; Fallah, 192; Bengali,
 221; Zulu, 245; Serolong, 351; Tamil, 353;
 Malagasy, 380.
 Tremenhoe, General, 31, 61, 98.
 Trichinopoly, 219, 291.
 Tristan d'Acunha, 169.
 Turpin, Rev. W. H., 362.
 Tuticorin, 59, 219, 382.
 Ullmann, Rev. W. H., 157.
 Undup, 194.
 Uniondale, 160.
 United States Church, 65, 69, 98, 222, 225.
 Uppingham School, Gift by the Boys, 224.
 Usherwood, Archdeacon, 351.
 Vacancies, 116, 191, 352, 355, 384.
 Vepery High School, 318.
 Wakefield, Rev. C. D., 311.
 Walpole Island, 290.
 Warangesda, 24, 287.
 Waters, Rev. H., 18.
 Watson, Rev. H. C. M., 260.
 Webber, Bishop, 130, 191, 205, 209, 219.
 Whitley, Rev. J. C., 29, 97, 164.
 Widdicomb, Rev. J., 144, 352.
 Wickham, Rev. W. G., 163.
 Williams, Mr. H. A., 219, 291.
 Williams, Rev. T. A., 118.
 Wilson, Rev. E. F., 106.
 Windsor, the Dean of, 157.
 Winnipeg, 38, 82.
 Winter, Rev. R. R., 97, 153, 157, 205, 207, 224,
 354.
 Yale, 274.
 Yamagata, Rev. M., 162, 211, 305.
 Zenana work, 54, 258.
 Zululand, 25, 159, 160, 172, 225, 243, 302.



